THE BHAGAVAD GĪTĀ

ANNIE BESANT & BHAGAVAN DAS

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With Saṃskṛt text, free Translation into English, a Word-for-Word Translation, an Introduction to Saṃskṛt Grammar, and a complete Word Index

BY

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PREFACE

THE *Bhagavad Gītā* is one of the most important basic texts for the study of Hinduism, and has attracted the attention and admiration of thinkers throughout the world. The first edition of this great world scripture with the English translation and notes by Annie Besant and Bhagavan Das was published in 1905; since then many other excellent editions and expositions of the text have come out; still the *Bhagavad Gītā* by Annie Besant and Bhagavan Das holds a unique place.

The English translation combines accuracy and clarity, and preserves to a remarkable degree the emotional content of the original. The section dealing with the Grand Vision is rendered in verse form. The words in each verse are taken one by one in the prose order, and their literal meaning explained, pointing out the derivation of all difficult words and compounds. The major variations in the text are given in footnotes, and Appendix I discusses the relative importance of the different readings. Some parallel passages from other world scriptures are pointed out in Appendix II which also contains some expository notes and references for further

study of the problems raised. The Introduction gives a brief outline of the grammar of the Saṃskṛt language. The detailed 'Table of Contents' sets forth succinctly the argument of the *Gītā*, pointing out the connection and appropriateness of the aphorisms. At the end there is a complete word-index. Thus this edition carries within itself practically all the help needed for a preliminary 'literary' study of the text.

In this fifth edition we have adopted the system of transliteration that is now being followed universally. Some minor changes have also been made in the punctuation of the Saṃskṛt portion, to bring it in line with current practice. We are thankful to Dr. K. Kunjunni Raja for making the necessary revision.

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CONTENTS

(Setting forth the Argument of Gītā)

PAGE

INTRODUCTION

Grammar of Saṃskṛt

THIS edition of *Bhagavad Gītā*, the Lord's Song, has been prepared for use of those who, while studying this Indian scripture mainly for sake of its priceless teachings, wish, being a little acquainted with Saṃskṛt, to utilise the text, thus gaining a fuller insight into the meaning than can be gained through a translation, and incidentally acquiring a better knowledge of that language also. A brief note on the grammar of Saṃskṛt, putting before the reader a few salient features thereof, is therefore added here. It tries to give a bird's-eye view of the subject and thus some idea of how one part is connected with another. Details, if desired, should be looked up in a regular work on Saṃskṛt grammar. A complete Index-Glossary of all words used in the work is given at the end, which constitutes a dictionary of some 3000 words.

I. *Alphabet*: A complete alphabet would comprise hundreds, perhaps thousands, of single sounds. Out of these, each human race or sub-race uses a comparatively small number, selected in accordance with the constitution of its vocal organs and of other aspects of its physical and superphysical being. There is correspondence

between all parts of an organism; and the means and instruments of manifestation possessed by a race or nation, as by an individual, are, generally speaking, in correspondence with the 'ruling passion,' the 'main idea,' which that race or nation embodies and has to express. These 'ideas,' 'passions,' 'emotions,' 'glories,' 'aspects,' 'modifications,' of the Universal Self, Spirit, or Consciousness, are infinite; the World-Process which endeavours to express them is infinite. One main idea (others being subordinate) is expressed by one individual, or one race, in any one time and space. One stands for 'beauty,' another represents 'strength,' a third is an exponent of 'harmony' and 'peace,' a fourth represents 'war,' another embodies 'science,' or 'law,' or 'duty,' 'right,' 'pity,' or 'devotion,' and so on. The various members of a race, which is the embodiment and exponent of any one such main idea, have to use means of communication with each other to intensify that exposition, to make their lives fuller and deeper. This means, during the present cycle of evolution, is mainly sound-language. In other cycles it may be sight-language, or touch-language, or smell-language, etc.; as even among us to-day, ants have touch-language through antennae, moths and dogs have smell-language through nose, birds, rabbits, deer have sign-language through colours and lifts up-and-down of tail, wing, etc.; while all have sound-language as well, of course. This sound-language is made up of single sounds, which, as said before, are in accordance with the 'body,' physical constitution, of the race, which, again, is in accordance

with its 'spirit,' its ruling idea. A race embodying sweetness and gentleness would unconsciously select soft and sweet sounds for its language; another manifesting martial strength and spirit, harsher and more definite ones.

Saṃskṛt, 'deliberately created and refined language,' embodying *Dharma*, *Śānti*, and *Lokasaṃgraha*, law and order, reconciliation, co-ordination of all, world-synthesis, instrument of a civilisation whose characteristics are systematisation, rounded comprehensiveness and completeness, ordered arrangement of life from beginning to end, and in all departments, is therefore itself systematic. It currently uses fourteen vowels and thirty-five consonants, a total of seven sevens. Some put the nasal and aspirate sounds—ं *anusvāra* and : *visarga*—among the vowels, and so count them as sixteen and consonants as thirty-three—(Some count twenty-one vowels, twenty-five consonants, and eight semi-vowel-consonants, and put nasal and aspirate sounds also with these last, or in a separate class by themselves, thereby swelling the total number to sixty-three or sixty-four; but the commonly recognised and used one is forty-nine). They are arranged systematically, according to regions of the vocal apparatus whence they proceed, as gutturals, linguae-radicals, palatals, cerebrals, dentals, labials, and certain combinations of these—beginning from the throat and proceeding outwards. As to why we have here two septenaries of vowels and five septenaries of consonants is a question which could possibly be answered by one who

had sufficient knowledge of world-evolution to be able to say why the present human race has two hands and two feet and five senses of knowledge with corresponding five kinds of sensations and of matter (*pañcatattva-s*) and five organs of action, and five fingers on each hand and five toes on each foot, etc. The question can only tantalise us. But we can vaguely see that if these sounds of Saṃskṛt alphabet were multiplied systematically and permuted and combined, we should obtain a scheme which would cover all languages of earth, and bring into line all the very various-seeming sounds which constitute the several alphabets of these. *E.g.*, taking the linguae-radicals, क, ख, ग, घ, ङ, we find that ख is aspirate of क; that the guttural of this ख, *viz.*, ख़, ḳh, has been appropriated by Persian and Arab races and languages and has practically disappeared from Saṃskṛt; that ग is only a deepening of क; that घ is the aspirate of ग; that the guttural of क *i.e.*, क़ q, and of ग, *i.e.*, ग़ gh, again, have disappeard from Saṃskṛt and been appropriated by Arabic and Persian races and languages; that ङ is nasal of ग, as now pronounced, and that nasals of other letters, क, ख, घ, etc. are not present in Saṃskṛt, but may possibly be present in some of the so-called savage languages, as 'snorts' and 'grunts' of various kinds. Thus Zulu language has many 'click' sounds, which are represented in Saṃskṛt by ण, ṇ, ड़, ḍ; also sounds like m'kulumkulu, m'wanga, m'bwanga, etc.

This process of elimination, of the disappearance of sounds and letters, may be witnessed in progress

even to-day. In Saṃskṛt the vowels ऋ, ॠ, ऌ, have practically disappeared from use; their outer written forms is preserved, but for all practical purposes of pronunciation they have merged into र and ल. Distinction between श and ष is on the wane; probability, judging by the rules of pronunciation given by Pāṇini, is that ष is another form of Persian kh mentioned above, as the discarded ≍क is that of Arabic q, and the similarly abandoned ≍प of Persian f.

Nasal letters, again, ङ, ञ, ण, न, have a tendency to run, all of them, into the single न, in the mouths of those who are not particularly careful. So in English, sounds which originally existed when such words as 'daughter' (Persian *dukhtar*, Saṃskṛt *duhitṛ*) and 'night' (Saṃskṛt *nakta*), etc. were brought over, have now disappeared except perhaps in some village dialects, though spelling continues as before. Reason of this may be suggested thus. According to the variety of the aspects of consciousness embodied in a people will be the variety of sounds or letters employed by them; as the one variety diminishes or expands so will the other; if the word *laugh* were pronounced onomatopoetically as *lough*, as it probably was in the beginning, and as it is still by 'uneducated' people, it would imply a greater and a somewhat coarser heartiness; pronounced as *lāf* it indicates a toning down of uncontrolled animal spirit, into a much more mild and refined condition of feeling. In America, and in some English circles, it is becoming further shortened into *laff*.

Alphabet:

Vowels:

Simple		Compound	
Short	*Long*	*Short*	*Long*
अ a (fur)	आ ā (far)	ए = (अ or आ + इ or ई) e (gate)	ऐ = (अ or आ + ए) ai (file)
इ i (fit)	ई ī (feet)	ओ = (अ or आ + उ or ऊ) o (bode)	औ = (अ or आ + ओ) au (fowl)
उ u (put)	ऊ ū (shoot)		
ऋ ṛ (iron)	ॠ ṝ		
ऌ ḷ			

Consonants:

क् k, ख् kh, ग् g (get), घ् (gh), ङ् ṅ (bring);

च् c, छ् ch, ज् j, झ् jh, ञ् ñ (cañyon);

ट् ṭ [hard] ठ् ṭh ड् ḍ, ढ् ḍh, ण् ṇ [click-sound];

त् t [soft], थ् th, द् d [soft], ध् dh, न् n;

प् p, फ् ph, ब् b, भ् bh, म् m;

य् y (you) र् r, ल् l, व् v, ं ṃ [nasal];

श् ś, ष् ṣ, (or kh), स् s, ह् h,; ḥ [aspirate].

In practice, no difference is made in pronouncing ś and ṣ except by purists and pedants.

These are classified in various ways with reference to स्थान and प्रयत्न, *i.e.* 'place' in the vocal apparatus and the special kind of 'effort' required to pronounce it.

It is very desirable, in order to make and spread widely Saṃskṛt reading, writing, understanding, to reduce the five nasals to one, two aspirates to one, three past tenses to one, two futures to one, three benedictive-potential-imperatives to one; to separate saṃhitā (coalesced letters and samasta (compounded) words, hyphenating the latter, instead of running them all together, especially in MSS. as at present; in making much more frequent use of single and double commas and quotes, hyphens and dashes; and using a single instead of double vertical line to indicate fullstop, *virāma*.

There are only a few verses now current, as to the psycho-physics of sound and language, in Pāṇini's *Śikṣā*, and these are not very intelligible in absence of full explanations. They may be summarised thus: The Self, cognising and gathering together facts and formulating intentions by means of *Buddhi* (Cognitive Reason), inspires *Manas* (volitional intelligence) with desire to speak; *Manas* strikes *kāyāgni* 'fire of body' (nerve-force?); it in turn sets in motion *māruta*, wind or, breath; that, moving in the chest, generates, *mandra* (humming) sound; that, again, rising to the palate (or crown of head), and rebounding thence, passes to the mouth and produces articulate sounds, classified according to tone, time, place, effort, etc.

II. *Sandhi or Coalescence of sounds or letters*: In connection with these letter-sounds, arises the first difficulty of Saṃskṛt Grammar, *Sandhi*, coalescence, of sounds. When one word is followed by another, in quick succession of pronunciation, natural tendency is for tail of first and head of second to get mixed up. This mixture sometimes takes a shape which, while no doubt always retaining traces of the components, is not always easily analysable into these components by a beginner. Such coalescence takes place in all languages, and offers one of the chief difficulties to the foreigner; but in other languages, for the most part, no attempt is made to express in writing the spoken sound. Thus the Frenchman says "le'pti," but he always writes "le petit". In Saṃskṛt writing, the spoken sound is imitated. Detailed rules on this subject, which two sounds mixing make up which third, are many. The generalised rule may be stated to be that if the student will pronounce the two letters *correctly* and quickly in succession, the resultant sound, compelled by his own vocal apparatus, will also be in accordance with the grammatical rule on the subject. Briefly, the grammatical rule is only a description of the physiological fact. In other words, euphony is the governing principle; thus, in English too, in-pure, in-perfect, in-regular become impure, imperfect, irregular. This appears not only in the case of actual coalescence, but in the influence of one sound on another separated from it by one or more intervening ones. Thus, according to the ordinary rule the word राम declined into its instrumental

form, should be रामेन, but after pronouncing the cerebral र् *r* in its exact Saṃskṛt shade, the vocal apparatus of the Indian finds it difficult to adjust itself rapidly to pronounce the dental-nasal न् *n* properly, even when another labial-nasal म् *m* intervenes; it turns more readily to the allied and nearer cerebral-nasal, ण् ṇ and the result is रामेण,

Examples (all taken from *Gītā* itself):

(*a*) *Conjunction of similar vowels*: Whether both are short or both long, or one short and one long, resultant is the long vowel.

कृतेन अर्थः = कृतेनार्थः (iii, 18), आत्मना आत्मानम् = आत्मनात्मानम् (vi, 5), च अपरे = चापरे (iv, 27); and so with इ, उ, ऋ, उत्क्रामाति ईश्वरः = उत्क्रामतीश्वरः (xv, 8), तु उद्देशतः = तूद्देशतः (x, 40), etc.

(*b*) *Conjunction of dissimilar vowels*: अ or आ followed by इ or ई gives ए, एका इह = एकेह (ii, 41); by उ or ऊ gives ओ, श्रद्धया उपेतः = श्रद्धयोपेतः (vi, 37); by ए or ऐ gives ऐ, न एवम् = नैवम् (ii, 38); by ऋ gives अर्, देव ऋषिः = देवर्षिः (x, 13); by ओ or औ gives औ; इ followed by any dissimilar vowel gives य्, गच्छन्ति अनामयम् = गच्छन्त्यनामयम् (ii, 51); so उ gives व् and ऋ, र्.

(*c*) *Visarga*: Visarga changes in five ways; it disappears, समवेताः युयुत्सवः = समवेता युयुत्सवः (i, 1); it is dropped before a vowel and no further change occurs, कामः एषः = काम एषः (iii, 37); it changes into ष्, श्, or स्, दुः कृताम् = दुष्कृताम् (iv, 8), पाण्डवाः च = पाण्डवाश्च (i, 1), यज्ञः तपः

तथा = यज्ञस्तपस्तथा (xvii, 7): it changes into ओ, य: माम् = यो माम् (vi, 30), अज: अपि = अजोऽपि (iv, 10), these cases are generally marked, with ऽ, as in the last instance and स: अर्जुन = सोऽर्जुन (iv, 9); it is changed into र्, योनि: महद्ब्रह्म = योनिर्महद्ब्रह्म (xiv, 3).

(*d*) *Consonants*: Final consonant of one word is modified by first consonant of the succeeding one. These changes are very numerous and intricate, and will only gradually become familiar; following cases show the general principle above mentioned—that writing follows sound; यत् ज्ञात्वा = यज्ज्ञात्वा (vii, 2) यत् यत् विभूतिमत् = यद्यद्विभूतिमत् (x, 41), यत् च = यच्च (x, 39).

III. *Compounds*: When all cases of simple sandhi have been eliminated, the student is faced with another difficulty; words are compounded together, and only the last word of the compound is complete; the remaining word or words have their endings clipped off, and these have to be supplied when construing the compound. Such compounds are called समास, samāsa, 'thrown together'. They are of six chief kinds.

द्वन्द्व compounds:—राग: च द्वेष: च = रागद्वेषौ (iii, 34); पणवा: च आनका: च गोमुखा: च = पणवानकगोमुखा: (i, 13).

तत्पुरुष:—देवानाम् ईश = देवेश (xi, 45); विस्मयेन आविष्ट: = विस्मयाविष्ट: (xi, 14): समं पश्यन्ति = समदर्शिन: (v, 18); देवान् यजन्ति = देवयज: (vii, 23).

कर्मधारय:—परम: आत्मा = परमात्मा (xv, 17).

द्विगु:—त्रयाणां गुणानां समाहार: = त्रैगुण्यम् (ii, 45).

बहुव्रीहिः—विजितानि इन्द्रियाणि येन सः = विजितेन्द्रियः (vi, 8); ज्ञानेन निर्धूतानि कल्मषाणि येषां ते = ज्ञाननिर्धूतकल्मषाः (v, 17); ब्रह्मणा संस्पर्शः यस्य तत् = ब्रह्मसंस्पर्शम् (vi, 28).

अव्ययीभावः—आत्मनि (आत्मनः विषये) आत्मानं अधिकृत्य कृतं = अध्यात्मम् (vii, 29).

To solve these compounds it will be noticed that a knowledge of case-endings is necessary; it is the case-ending which is struck out in a compound, and the meaning of the compound depends on this eliminated case-ending. Hence the next step of the learner is to familiarise himself with the case-endings, of which every noun has twenty-one—7 cases in 3 numbers, singular, dual, and plural.

IV. *Words*: (*a*) *Declension of Nouns.* Words are mainly of two kinds, names of things and names of action, corresponding respectively to the cognition and actions, aspects of consciousness. Mediating between the two, binding them together, as desire binds cognition and action, is the third kind of word, preposition, it forms a separate word in modern languages, for various evolutionary reasons; but in Saṃskṛt, it is hidden in and is part of the noun itself, in the shape of declensional termination, even as desire is hidden in the person, the actor, and is not something separate from him. Other parts of speech are offshoots from these three principal ones. Nouns, including pronouns, are (i) simple, subdivided by gender into 3 classes, or (ii) derivative, that is to say, derived from verb-roots. Of course one theory, and probably the right one, is that all

names or nouns are ultimately connected with and founded on some characteristic *action* of the object; but without going into the detail of the theory, (*viz.*, that *existence*, *sat*, corresponds with *action*, *rajas*, for full discussion of which see Note at end of ch. xi of *The Science of Peace*, by Bhagavan Das) it is enough for practical purposes to recognise that as Saṃskṛt now stands, some of its nouns may be regarded as, on their face, simple, and some as derivative. To denote the kind of relation that exists between one noun and another, and also to give some indication of the kind of action passing between them, is the purpose of prepositional, or declensional, terminations. As *prepositions*, distinguishing and *separating* marks of *kinds* of nouns concerned, showing *position* or situation or 'case' in which they are, whether nominative, or accusative, or instrumental, etc. with reference to each other, these declensional terminations are called *vibhakti-s;* as indicating that some action passes between the nouns, they are called *kāraka-s*.

Examples of declensions:

	Singular		*Dual*		*Plural*	
1st	संन्यासः	[v, 2]	उभौ	[v, 2]	पण्डिताः	[v, 4]
2nd	रथम्	[i, 21]	अश्विनौ	[xi, 6]	लोकान्	[xi, 32]
3rd	पुत्रेण	[i, 3]	नराभ्याम्		वेदैः	[xi, 53]
4th	विनाशाय	[iv, 8]	,,		पापेभ्यः	
5th	हस्तात्	[i, 30]	,,		पापेभ्यः	[xviii, 661]
6th	लोकस्य	[v, 14]	तयोः	[iii, 34]	'पुत्राणाम्	[i, 3]
7th	मध्ये	[i, 21]	उभयोः	[i, 21]	गुणेषु	[iii, 28

Ātmā, crude form Ātman, is a typical form, and occurs very frequently in *Gītā* in singular number.

1st	आत्मा	[v, 21]
2nd	आत्मानम्	[vi, 5]
3rd	आत्मना	[vi, 5]
4th	आत्मने	
5th	आत्मनः	
6th	आत्मनः	[vi, 6]
7th	आत्मनि	[vi, 20]

Neuter nouns in their case-endings, except in those of first and second cases, generally follow the masculine.

Thus कर्म, crude form कर्मन्, has:

1st	कर्म	(xviii, 8)	कर्मणी, कर्माणि	(ix, 9)
2nd	,,	(iii, 8)	,, ,,	(ii, 48)

The feminine, ending in इ, may be taken as an example of the feminine declensions:

	Singular	*Dual*	*Plural*
1st	मतिः (xviii, 78)	सृती (viii, 27)	बुद्धयः (ii, 41)
2nd	बुद्धिम् (iii, 2)		
3rd	बुद्धया (ii, 39)		स्तुतिभिः (xi, 21)
4th	मत्यै or मतये		
5th	बुद्धेः or बुद्धयाः (iii, 43)		
6th	प्रकृतेः (ix, 8)		
7th	बुद्धौ (ii, 49)		उपपत्तिषु (xiii, 9)

(*b*) *Adjectives, adverbs, etc.*: Adjectives, words indicative of 'qualities' of nouns, are declined in the same way

as the latter, and when not compounded with these are always in 'apposition' with them.

Adverbs 'qualities of verbs', are mostly 'indeclinable' in Saṃskṛt. These indeclinables include also some words, however, which are not abverbs; thus conjunctions and interjections are included here. Examples: च, अति, अतीव, अथ, अभितः, अवश्यम्, अहोवत, अहो, इति, इव, इह, उत, एवम्, कच्चित्, कथम्, किंतु, कृते, चेत्, तदा, तु, न, etc. are of frequent occurrence. Many examples will be found in *Gītā* text.

(*c*) *Gender*: Marks of gender are very perplexing in Saṃskṛt. They belong to noun only, as in most languages; not verb, as in Hindi or Arabic. As a general rule, governing frequent cases, when masculine base ends in a short अ, corresponding feminine base ends in long आ; and neuter in अम्.

अपर: Singular of अपरान् (xvi, 14)
अपरा (vii, 5); अपरम् (iv, 4)

(*d*) *Verbs*: After nouns, verbs. The list of roots given by Pāṇini numbers 2,343; each is capable of undergoing hundreds of inflectional or conjugational terminations, on account of moods and tenses, and causative, desiderative, and repetitive forms of it, and all these again can be conjugated in active or passive form, and so on. But, by the same processes of selection and elimination that have governed the number of letters, verb-roots left in actual use in current Saṃskṛt are not many more than 500, and of these a very limited number of forms is used.

Tenses and moods are taken together and are called *tiṅanta-s* or *lakāra-s*. There are ten of such, *viz.*, six tenses and four moods. Tenses are, I present; 3 past; 2 future; moods are Imperative, Potential, Benedictive, and Conditional. In common unclassical Saṃskṛt, one form of past, *viz.*, first preterite, is largely used, other two being very infrequent. First future is seldom met with even in classical Saṃskṛt. Of moods, benedictive is very rarely used.

If the whole list of 2,343 roots were carefully examined, very many more roots would be found to be common between the several Āryan languages than are now noted. But, as said before in connection with the alphabet, the genius of each later language has selected out of them, those that were most suited to it and the older race, root-race, has correspondingly dropped them in its later career. It is as if there had been a partition of patrimony between heirs, so that what one took the others could not retain.

These verbs are divided into ten classes; external reason is that verbs of each class resemble each other more than those of other classes, in general appearance of conjugational forms. But this again requires a deeper *why*; and that is not traceable. If it could be said that there were ten main kinds of human action, we should have approximated to the answer wanted.

There are two main forms of conjugation, परस्मै-पद, 'for another'; and आत्मने-पद, 'for self'. The former, generally speaking, is transitive, wherein one person does

something to another'; latter is reflexive, wherein something is done 'to oneself'. But while in the reflexive form of any verb *only* आत्मने-पद form is used, in the transitive the परस्मै-पद form is used only generally, sometimes आत्मने-पद form is used, and in some cases both.[1]

Following forms occur frequently in *Gītā*.

परस्मै-पद

		Singular		Plural	
Present Tense.	3rd p.	परिशुष्यति	(i, 29)	सीदन्ति	(i, 29)
	2nd p.	अर्हसि	(ii, 25)	,,	
	1st p.	शक्नोमि	(i, 30)	विद्म:	(ii, 6)
First Preterite.	3rd p.	अब्रवीत्	(i, 2)		
	2nd p.	अन्वशोच:	(ii, 11)		
	1st p.	आसम्	(ii, 12)		
Second Preterite.	3rd p.	उवाच	(i, 2)		

[1] We add the following note so that the reader may not take the terms Ātmane-pada and Parasmai-pada as synonymous with 'Passive voice' and 'Active voice' respectively.

There are two kinds of termination, Parasmai-pada and Ātmane-pada, distinguished by a difference in the personal endings of the finite verbs. Some roots of the verbs used in the active voice take only Parasmai-pada terminations, some take only the Ātmane-pada terminations, while some others take either Parasmai-pada or Ātmane-pada, according as the result of the action denoted by them accrues to another person or to oneself, *i.e.* the doer. Perhaps the personal endings of all verbs were originally determined in the same way as the above. Besides, it must be noted that the form of the verb as also its meaning (as in English also) sometimes differs according as it is compounded with certain *upasarga-s*, prefixes. Roots of verbs in passive and impersonal forms take, as a rule, Ātmane-pada terminations only.

Third Preterite.	2nd p.	अगमः	(ii, 31) (in conjection with मा drops अ, and acquires imperative meaning)
First Future.	3rd p.	भविता	(ii, 20)
	2nd p.	गन्तासि	(ii, 52)
Second Future.	3rd p.	स्थास्यति (ii, 53)	कथयिष्यन्ति (ii, 34)
	2nd p.	करिष्यसि (ii, 33)	अवाप्स्यथ (iii, 11)
	1st p.	प्रतियोत्स्यामि (ii, 4)	भविष्यामः (ii, 12)
Imperative Mood.	3rd p.	अस्तु (ii, 47)	भावयन्तु (iii, 11)
	2nd p.	पश्य (i 3)	भावयत (iii, 11)
Potential Mood.	3rd p.	स्यात् (i 36)	हन्युः (i, 46)
	1st p.	आप्नुयाम् (iii. 2)	जयेम (ii, 6)

(The dual number is omitted, as not occurring in *Gītā*)

आत्मनेपद

Present Tense.	3rd p.	जायते (i, 29)	सज्जन्ते (iii, 29)
	2nd p.	भाषसे (ii, 11)	
	1st p.	काङ्क्षे (i, 32)	
First Preterite.	3rd p.		अकुर्वत (i, 1)
Second Future.	3rd p.		मंस्यन्ते (ii, 35)
	2nd p.	भोक्ष्यसे (ii, 37)	
	1st p.	योत्स्ये (ii, 9)	
Imperative Mood.	2nd p.	तितिक्षस्व (ii, 14)	
Potential Mood.	3rd p.	प्रभाषेत (ii, 54)	
	1st p.	भुञ्जीय (ii, 5)	

In technical works on grammar, rules are given for correct use of all ten moods and tenses; thus, 1st

preterite should be used when the event is older than the current day, pluperfect past; 2nd, when it occurred outside the speaker's personal knowledge; 3rd, when it has occurred in the current day, as *vyasmārṣam*, 'am forgetting', imperfect past; so the 1st future should be used when the event is expected after the current day. But these rules, as said before, are observed only in classical composition. There is also some reason to think that they do not represent accurately the real original distinctions. It is possible that the three pasts corresponded to English "imperfect," "pluperfect", etc.

Addition of prefixes entirely changes meaning of verb-root, as stated in the classical śloka on the subject.

उपसर्गेण धात्वर्थः बलाद् अन्यत्र नीयते ।
प्रहाराहार-संहार-विहार-परिहारवत् ॥

'A prefix violently drags away elsewhere the meaning of a verb-root; thus, with the common root हृ, to take away, प्र-हार means a blow, आ-हार food, सं-हार destruction, वि-हार play, परि-हार clearing away.' Careful analysis shows that the idea of 'taking away' is present in some shape or other throughout all these. Thus, in ii, 62, we find उप-जायते, सं-जायते, अभि-जायते; while the difference of meaning between these three is not so clearly marked as in the case of हृ above, still it exists, in the nature of distinctions. उप-जायते means 'originates in or near the thing itself;' as fruit in a plant, so 'attachment originates in imagination'. सं-जायते means, is directly caused, as

heat by contact. अभि-जायते means, is indirectly aroused 'in the neighbourhood, all round', अभितः, as hate by defeat of love, as jealousy on beholding another's happiness.

Each verb-root is capable of being modified into a causative form, a desiderative, a frequentative. Each of these forms is capable of independent conjugation in all moods and tenses.

Causative: Causative verb is formed by addition of इ which becomes, when the termination is added, अय्; घातयति (ii, 21) he causes to kill, from हन् to kill; नियोजयसि (iii, 1) thou causest (me) to engage, from युज् to join; कार्यते (iii, 5) he is caused to do, from कृ to do; वि-चालयेत् (iii, 29) he may cause to be unsettled, from चल् to move, अव-सादयेत् (vi, 5) let (him) cause to sink down, from अव-सद् to be cast down, (सद्, to sit).

Desiderative: Desiderative verb expresses wish of agent; स is added, and the first letter is reduplicated: युयुत्सवः (i, 1) 'wishing to fight', from युध् to fight; जिजीविषामः (ii, 6) (we) wish to live, from जीव् to live; चिकीर्षुः (iii, 25) desiring to do, from कृ to do; आरुरुक्षोः (vi, 3) (of the) wishing to ascend, from आ-रुह् to mount.

Frequentative: There are no examples in the text of *Gītā*. अतिशयेन, पुनः पुनः वा, गच्छति is जंगम्यते, 'that which goes, moves, overmuch, again and again', (is जगत्, ever-moving world).

(*e*) *Derivative words*: Derivative words of various kinds, *e.g.*, some indicating moods not covered by the regular conjugations, are formed by means of affixes.

(इच्छ) आप्तुम् = (wish) to obtain (xii, 9).

(अशक्तोऽसि) कर्तुम् = (art powerless) to do (xii, 11).

त्यक्त्वा = having abandoned (v, 10).

भूत्वा = having been (ii, 20).

When there is a prefix, the termination changes from त्वा into य; thus, नद्, नदित्वा, but वि + नद्, विनद्य, having roared (i, 12); आप्, आप्त्वा, but प्र + आप्, प्राप्य, having found (viii, 25).

Various participles past, present, and future, and some shades of tenses, which in Saṃskṛt behave like adjectives and also like nouns, are also thus derived. They are declined exactly like the nouns with which they may be in apposition.

पश्यन् = seeing (v, 8); शृण्वन् hearing (v, 8); आसीनः being seated (xiv, 23); हन्यमानः being slain (ii, 20).

अक्षय्यम् = impossible to decrease (v, 21).

श्रोतव्यम् = to be heard (ii, 52); कर्तव्यम् = to be done (iii, 22), कार्यम् = to be done (xviii, 5); ज्ञेयम् = to be known (i, 39); अक्लेद्यः, अदाह्यः, अशोष्यः, etc. meaning, 'not wet-able,' 'not burn-able', 'not driable' (ii, 24), etc.

प्रोक्तवान् = have (or hast, or has) said (iv, 1).

आविष्टः = seized or possessed with (i, 28); भक्तः = devoted (ix, 31); सक्तः = attached (v, 12); प्रोक्तम् = declared (viii, 1); आवृतम् = enveloped (iii, 39).

योत्स्यमानः = going to fight (i, 23).

संविग्नम् = agitated (i, 47).

Many nouns are formed by inflectional modifications of other nouns:

पार्थः, son of पृथा (ii, 3).

कौन्तेयः, son of कुन्ती (ii, 14).

So सौभद्रः from सुभद्रा ; द्रौपदेयः from द्रौपदी which itself is formed from द्रुपद, *i.e.* daughter of द्रुपद, (i, 6), etc.

सत्वम् = सत् + त्वम् = good-ness;

अ-लोलुप्त्वम् = un-avaricious-ness; अति-मानिता = very-proud-ness; (xvi, 2, 3).

ज्ञानी = ज्ञान-possessing; (vii, 18).

ज्ञानवान् = ,, (vii, 19).

कुतः ? (from किम्) = from which? (place), (ii, 2); ततः (from तत्) = then (after that time), thence (from that place), (vi, 45), than that (ii, 36), therefore (ii, 38).

धर्म्यम् = in accordance with धर्म (ii, 31).

अष्ट-धा = in अष्ट or eight ways (vii, 4), etc.

V. *Sentences*: The two main forms of the sentence are: (1) that in the active voice, and (2) that in the passive.

(1) Active: न मां कर्माणि लिम्पन्ति (iv, 14) = Actions do not stain me.

(2) Passive: लिप्यते न स पापेन (v, 10) = He is not stained by sin.

In construing a śloka the first thing to do is to separate out the words, so as to give to each its complete and independent existence; coalesced tails and heads, संधि, are first dissolved into their component parts; then the compound words are separated, and any lacking case-endings supplied; then the words are arranged in

their prose order. In Saṃskṛt, order matters comparatively little, but still there is more inversion, as in English too, permissible in poetry than in prose. Let us take i, 2, 3.

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य, राजा वचनं अब्रवीत् ॥

Separated into independent words:

दृष्ट्वा तु (पाण्डवानीकम् =) पाण्डवानाम् अनीकं व्यूढं दुर्योधनः, तदा, आचार्यम् उपसंगम्य, राजा वचनम् अब्रवीत् ।

Prose-order:

तदा राजा दुर्योधनः पाण्डवानाम् अनीकं तु व्यूढं दृष्ट्वा, आचार्यम् उपसंगम्य, वचनम् अब्रवीत् ।

पश्यैतां पाण्डुपुत्राणाम्, आचार्य, महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥

Separated into independent words:

पश्य एताम् (पाण्डुपुत्राणाम् =) पाण्डोः पुत्राणाम्, आचार्य, महतीं चमूम्,
व्यूढाम् (द्रुपदपुत्रेण =) द्रुपदस्य पुत्रेण, तव शिष्येण धीमता ।

English prose-order:

(हे) आचार्य !, पश्य एतां महतीं चमूं पाण्डोः पुत्राणां व्यूढां तव धीमता शिष्येण द्रुपदस्य पुत्रेण ।

But in Saṃskṛt:

(हे) आचार्य !, तव धीमता शिष्येण द्रुपदस्य पुत्रेण व्यूढाम् एतां पाण्डोः पुत्राणां महतीं चमूं पश्य ।

Archaisms, etc.: Judging by grammatical and rhetorical canons of post-Pāṇini 'classical' Saṃskṛt, a literary

critic might see in *Gītā* many defects of language, style and composition, (1) archaisms, (2) lacunae, (3) double *sandhi-s*, (4) use of *ātmane-pada* for *parasmai-pada* and *vice versa*, (5) confused syntax, (6) too profuse use of expletives, (7) also of vocatives, (8) also of prefixes; and so on.

Examples:

(1) मा शुचः, 'do not grieve' (xvi, 5), for मा शोचीः; प्रसविष्यध्वम्, 'multiply' or 'ye will multiply' (iii, 10), for प्रसूयध्वम् or प्रसोष्यध्वे; निवसिष्यसि, 'shalt dwell' (xii, 8) for निवत्स्यसि; सेनानीनाम्, 'of army-leaders' (x, 24) for सेनान्याम्.

(2) अपि, 'even,' is wanted with आततायिनः, 'murderous, excessive, attackers,' 'comers', 'thieves' (i, 36); so तस्मै, 'for him,' with यः अभ्यसूयति, 'who cavils' (xviii, 67), instead of तं, 'to him'.

(3) यतति, 'strives' (vii, 3), for यतते; काङ्क्षे, 'I desire' (i, 32), for काङ्क्षामि; व्रजेत, 'may walk' (ii, 54), for व्रजेत्.

(4) हे सखेति, 'O friend' (xi, 41) for हे सखे इति.

(5) दिव्यानेकोद्यतायुधम्, 'with many divine weapons uplifted' (xi, 10) for उद्यतानेकदिव्यायुधम्.

(6) In (v, 21) either यत् सुखम् in first line should be यः सुखम्, or स . . . सुखम् in second line should be तत् . . . सुखम्; in (ii, 35) येषाम् in second line should be तेषाम्; in (vii, 21) तस्य तस्याचलाम् in the second line should be तस्यां तस्यां अचलाम्.

(7) Expletives like च, एव, अपि, तु are too frequently used quite superfluously, only to fill gaps in the verse.

(8) Vocatives like परंतप, महाबाहो, भरतर्षभ, पुरुषर्षभ, नरपुंगव, परमेष्वास, कमलपत्राक्ष, etc. are used too often without any special relevance or significance.

(9) So prefixes like प्र, सम्, etc.

And so on.

Śaraṇadeva, in his *Durghaṭavṛtti*, has tried to refute such criticisms and to show that the alleged defects are not defects, even by 'classical standards'. Another reply sometimes put forward is that the full Saṃskṛt Grammar and Language are far wider than the compasses of current grammarians and rhetoricians.

यान्युज्जहार माहेशाद्व्यासो व्याकरणार्णवात् ।
तानि किं पदरत्नानि भान्ति पाणिनिगोष्पदे ॥

'The gem-like words which Vyāsa brought out from the ocean of Maheśa's grammar are not to be found in the cow-hoof-puddle of Pāṇini.'

Real reply, however, is that such hole-picking criticism may be useful as a school-students' exercise in grammar and rhetoric, but is out of place in the presence of a world-scripture like *Gītā*, that 'the casing in which are conveyed teachings lovingly poured forth by Elders of the Race for benefit of youngers, is not to be looked at with eyes of cavil by word-mongering purists, when opulence of meaning is so pricelessly great'.

पदज्ञैः नातिनिर्बन्धः कर्तव्यः मुनिभाषिते ।
अर्थस्मरणतात्पर्यात् नाद्रियन्ते हि लक्षणम् ॥

Essence of Gītā: *Gītā* is essentially a Text-Book of Highest Rationalism. Its one sole purpose is to arouse and establish the higher Intelligence, spiritualised Understanding, Reason based on, starting from, living in, and ever returning to, the One Indubitable and Infinite Fact of the Universal Self or Self-Consciousness. Even a cursory examination of the verses referred to in Word Index at the end of this volume, under बुद्धि, ज्ञान, प्रज्ञा, धी, आत्मा, and various forms of अहम् (माम्, मन्मनाः, etc.) will make this clear. See especially ii, 49, 63 and xviii, 32, 63, 65, 66. More on this point will be found in *Kṛshṇa: A Study in the Theory of Avatāra-s* by Bhagavan Das.

अथ श्रीमद्भगवद्गीता ।

अथ गीतामाहात्म्यम् ।

श्रीगणेशाय नमः । श्रीराधारमणाय नमः ।

धरा उवाच—

भगवन् परमेशान भक्तिरव्यभिचारिणी ।
प्रारब्धं भुज्यमानस्य, कथं भवति, हे प्रभो । १ ।

विष्णुः उवाच—

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ।
स मुक्तः, स सुखी, लोके, कर्मणा नोपलिप्यते । २ ।
महापापादिपापानि गीताध्यानं करोति चेत् ।
क्वचित् स्पर्शं न कुर्वन्ति, नलिनीदलमम्बुवत् । ३ ।
गीतायाः पुस्तकं यत्र, यत्र पाठः प्रवर्तते ।
तत्र सर्वाणि तीर्थानि प्रयागादीनि, तत्र वै ।
सर्वे देवाश्च, ऋषयः, योगिनः, पन्नगाश्च ये ।
गोपालाः, गोपिकाः वापि, नारदोद्धवपार्षदैः (सह) । ४-५ ।
सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ।
यत्र गीताविचारश्च, पठनं, पाठनं, श्रुतम् ।
तत्राहं निश्चितं, पृथ्वि, निवसामि सदैव हि । ६ ।

गीताश्रयेऽहं तिष्ठामि, गीता मे चोत्तमं गृहम् ।
गीताज्ञानमुपाश्रित्य, त्रीन् लोकान् पालयाम्यहम् । ७ ।

गीता मे परमा विद्या ब्रह्मरूपा, न संशयः ।
अर्धमात्राक्षरा नित्या, स्वनिर्वाच्यपदात्मिका । ८ ।

चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ।
वेदत्रयी, परानन्दा, तत्त्वार्थज्ञानसंयुता । ९ ।

योऽष्टादश (अध्यायान्) जपेन्नित्यं नरो निश्चलमानसः ।
ज्ञानसिद्धिं स लभते, ततो याति परं पदम् । १० ।

पाठे समग्रेऽसंपूर्णे ततोऽर्धं पाठमाचरेत् ।
तदा गोदानजं पुण्यं लभते नात्र संशयः । ११ ।

त्रिभागं पठमानः तु गङ्गास्नानफलं लभेत् ।
षडंशं जपमानः तु सोमयागफलं लभेत् । १२ ।

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ।
रुद्रलोकमवाप्नोति, गणो भूत्वा वसेत् चिरम् । १३ ।

अध्यायं, श्लोकपादं वा, नित्यं यः पठते नरः ।
स याति नरतां, यावत् मन्वन्तरं, वसुंधरे । १४ ।

गीतायाः श्लोकदशकं, सप्त, पञ्च, चतुष्टयम् ।
द्वौ, त्रीनेकं, तदर्धं वा श्लोकानां, यः पठेत् नरः । १५ ।

चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।
गीतापाठसमायुक्तः मृतो, मानुषतां व्रजेत् । १६ ।

गीताभ्यासं पुनः कृत्वा, लभते मुक्तिमुत्तमाम् ।
गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् । १७ ।

गीतार्थश्रवणासक्तो, महापापयुतोऽपि वा ।
वैकुण्ठं समवाप्नोति, विष्णुना सह मोदते । १८ ।

गीतार्थं ध्यायते नित्यं, कृत्वा कर्माणि भूरिशः ।
जीवन्मुक्तः स विज्ञेयः, देहान्ते परमं पदम् । १९ ।

गीतामाश्रित्य बहवः भूभुजो जनकादयः ।
निर्धूतकल्मषाः लोके गीताः याताः परं पदम् । २० ।

गीतायाः पठनं कृत्वा, माहात्म्यं नैव यः पठेत् ।
वृथा पाठो भवेत् तस्य, श्रमः एव ह्युदाहृतः । २१ ।

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ।
सः तत्फलमवाप्नोति, दुर्लभां गतिमाप्नुयात् । २२ ।

सूतः उवाच—

माहात्म्यमेतद्गीतायाः, मया प्रोक्तं सनातनम् ।
गीतान्ते च पठेद् यस्तु, यदुक्तं तत् फलं लभेत् । २३ ।

इति श्रीवाराहपुराणे श्रीगीतामाहात्म्यं संपूर्णम् ।

GREATNESS OF *GĪTĀ*

'Hail to Śrī Gaṇeśa! Hail to Lover of Rādhā!

(1) Dharā (Earth) said: Blessed One, O Supreme Ruler! how may unfaltering devotion arise in him who is experiencing consequences of (evil) *prārabdha-karma*, O Lord?

(2) Viṣṇu said: He who, constrained by *prārabdha-karma*, is ever assiduously "practising" *Gītā*, he is liberated, he is happy in this world, he is not stained by karma.

(3) If he study *Gītā*, then can no sin stain him, as water stains not lotus leaf.

Where there is a copy of *Gītā*, where its reading is performed, there are all holy places, Prayāga and the rest.

(5) All Deva-s, Ṛṣi-s, Yogin-s, Pannaga-s, also Gopāla-s and Gopī-s with Nārada, Uddhava, and their train are there.

(6) Help comes swiftly where *Gītā* is recited. Where discussion of *Gītā*, recitation, teaching, of it is heard, there I, O Earth! doubtless ever abide.

(7) I dwell in the sanctuary of *Gītā*; *Gītā* is My best abode. Having mastered the wisdom of *Gītā*, I protect the three worlds.

(8) *Gītā* is My supreme science, it is verily the form of Brahma. It is the half-syllable eternal (the dot on the ॐ), everlasting, ineffable essence of the Self.

(8) Spoken by Kṛṣṇa, the Omniscient, the Blessed, to Arjuna, with His own mouth, it is the three *Veda-s*, the final bliss, the exposition of knowledge of Tattva-s (Essentials).

(10) The man who constantly repeats the eighteen discourses with unwavering mind, he will obtain perfect wisdom and reach the supreme goal.

(11) If complete recitation be impossible, then may one half be read. Then he doubtless obtains merit equal to gift of a cow.

(12) By reading of a third part, he may obtain fruit of bathing in Gaṅgā. By repetition of a sixth, he may obtain fruit of a Soma-sacrifice.

(13) He who daily reads a single discourse with devotion, he, having become a Gaṇa (body-guard), obtains Rudraloka and therein long abides.

(14) The man who daily reads a quarter-śloka, he, O Earth! remains a human being during a Manvantara.

(15-16) The man who may read ten, seven, five, four, two, three, one, or half a śloka of *Gītā*, he securely obtains Candraloka (moon-world) for ten thousand years. Ever engaged in reading of *Gītā*, passing through death, he would return to human-ness (birth).

(17) Having again 'practised' *Gītā*, he obtains supreme liberation. Engaged in the utterance '*Gītā*' the dying person reaches the path.

(18) Attached to hearing of *Gītā*, even a great sinner attains to Vaikuṇṭha, and rejoices with Viṣṇu.

(19) He who meditates on the meaning of *Gītā* having performed actions abundantly, he should be known as a *jīvanmukta*, "freed while yet living"; at ending of body, (he attains) the supreme goal.

(20) Having taken refuge in *Gītā*, many kings, Janaka and others, famed in the world, cleansed from sins, have gone to the supreme goal.

(21) Having accomplished reading of *Gītā* he who does not also read description of its greatness, his reading is in vain, and his labour is lost.

(22) He who performs 'practice' of *Gītā*, associated with this discourse on its Greatness, he obtains the fruit, he may reach the path difficult of obtainment.

(23) Sūta said: He who may read this eternal greatness of *Gītā*, proclaimed by me, at the end of *Gīta*, will obtain that fruit which has been described.

(24) Thus in blessed *Vārāhapurāṇa*, the greatness of *Gītā* is set forth.

NOTE: This is a *literal* word-for-word translation, therefore uncouth. Statements made above, as to value of reading portions, or the whole, of *Gītā*, may seem at first sight to be somewhat fantastic. They should not be construed as meaning *mere reading*, mere lip-repetition, of verses, but rather as mastering and assimilation of the *spirit* of *Gītā*, and life-repetition thereof. A man who has thus wrought *Gītā* into his life is a Jīvanmukta, and assimilation of one śloka, of several, of a quarter of *Gītā*, and so on, mark various stages in human evolution, each of which has its own appropriate fruit.

अथ गीताकरादिन्यासः ।

ॐ अस्य श्रीभगवद्गीतामालामन्त्रस्य भगवान् वेदव्यास ऋषिः। अनुष्टुप् छन्दः। श्रीकृष्णः परमात्मा देवता। अशोच्यानन्वशोचस्त्वं, प्रज्ञावादांश्च भाषस इति बीजम् । सर्वधर्मान्परित्यज्य मामेकं शरणं व्रजेति शक्तिः । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः इति कीलकम्। नैनं छिन्दन्ति शस्त्राणि, नैनं दहति पावक इत्यङ्गुष्ठाभ्यां नमः । न चैनं क्लेदयन्त्यापो न शोषयति मारुत इति तर्जनीभ्यां नमः। अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव चेति मध्यमाभ्यां नमः । नित्यः सर्वगतः स्थाणुरचलोऽयं सनातन इत्यनामिकाभ्यां नमः। पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रश इति कनिष्ठिकाभ्यां नमः। नानाविधानि दिव्यानि नानावर्णाकृतीनि चेति करतलकर-पृष्ठाभ्यां नमः। इति करन्यासः। अथ हृदयादिन्यासः। नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावक इति हृदयाय नमः। न चैनं क्लेदयन्त्यापो न शोषयति मारुत इति शिरसे स्वाहा। अच्छेद्यो ऽयमदाह्योऽयमक्लेद्योऽशोष्य एव चेति शिखायै वषट्। नित्यः सर्वगतः स्थाणुरचलोऽयं सनातन इति कवचाय हुम्। पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रश इति नेत्राय वौषट्। नाना-विधानि दिव्यानि नानावर्णाकृतीनि चेत्यस्त्राय फट्। श्रीकृष्ण-प्रीत्यर्थे पाठे विनियोगः ।

ARRANGEMENT OF HANDS ETC.

FOR *Gītā*

ॐ 'Blessed Veda-Vyāsa is Ṛṣi of this *Bhagavad Gītā* mantra.' Metre is anuṣṭubh. Śrī Kṛṣṇa, the Supreme Self, is its Devatā. 'Thou grievest for those that shouldst not be grieved for, yet speakest words of wisdom': such is Bīja (seed). 'Abandoning all duties, come unto me alone for shelter': such is Śakti (power). 'I will liberate thee from all sins; sorrow not': such is Kīlakam (central pivot). 'Weapons cleave him not, nor fire burneth him'; thus: 'To the two thumbs, all hail!' 'Nor waters wet him, nor wind drieth him away'; thus, 'To the two index fingers, all hail!' 'Uncleavable he, incombustible he, neither to be wetted nor dried away': thus, 'To the two middle fingers, all hail!' 'Perpetual, all-pervasive, stable, immovable, ancient': thus 'To the two nameless (fourth) fingers, all hail!' 'Behold, O Pārtha!, my Forms, a hundredfold, a thousandfold': thus 'To the two little fingers, all hail!' 'Various in kind, divine, various in colours and shapes': thus 'To the two palms and backs of the hands, all hail!' Such is disposition of hands. Now as to disposition of heart and other organs. 'Weapons cleave him not, nor fire burneth him': thus 'To heart, all hail!' 'Nor waters wet him, nor wind drieth him away': thus 'To head, svāhā!' Uncleavable he, incombustible he, neither to be wetted nor dried away': thus' 'To śikhā, vaṣaṭ!' 'Perpetual, all-pervasive, stable, immovable': thus 'To armour, hum!'

'Behold, O Pārtha!, my Forms, a hundredfold, a thousandfold': thus 'To the eyes vauṣaṭ!' 'Various in kind, divine, various in colours and shapes': thus 'To fire-weapon, phaṭ!' For propitiation of Śrī Kṛṣṇa the reading is enjoined.'

NOTE: A mantra, in Hindu religion, has a Ṛṣi, who gave it; a metre, which governs inflection of the voice; a Devatā—a supernatural being, higher or lower—as its informing power. Bīja, seed, is a significant word, or series of words, which gives it a special power; sometimes this word is a sound which harmonises with the key-note of the individual using it, and varies with the individual; sometimes this word expresses the essence of the mantra, and result of the mantra is the flower springing from this seed; this essence of *Gītā* is in the words quoted. Śakti is the energy of the *form* of the mantra, *i.e.* the vibration-forms set up by its sounds; these in *Gītā* carry man to the Lord. Kīlakam, nail, peg, pivot or pillar, is that which supports and makes strong the mantra; this is ceasing of sorrow, by freeing from imperfections.

Then follow certain special directions, intended to set up relations between centres in the man's body and corresponding centres in the body of the Lord—the universe. Thumbs, earth-symbol, are connected with physical plane, and are utilised in control of its subtle forces. Index fingers, water-symbol, are connected with astral plane, and are similarly used with astral forces. Middle fingers, fire-symbol, apex of the pyramid of the hand, are similarly used with mental forces. Fourth fingers, air-symbol, are similarly used with buddhic forces. Little fingers, most powerful in the subtle words, are ākāśa-symbol, and are similarly used with ātmic forces. Other organs of the body are other poles of the magnet of the body: thumbs and heart; index fingers and head; middle fingers and point of juncture of occipital and parietal bones; fourth fingers and sūkṣma-śarīra; little fingers and procreative organ. These are the positive and negative poles of the magnet we call 'body'; either may be positive, either negative, according to the object aimed at; but they work together.

From other standpoints, these dispositions, placings, may be regarded as having on one hand, an inhibitory, or, on another, a stimulative, effect on the physical or subtler function of the organs concerned, according to the purpose in view in subsequent meditation or practice.

To the western world these correspondences may seem fantastic and superstitious; to the eastern world, in which the faint tradition of the Great Science lingers, they sound as echoes of a mightier age, when gods and men walked familiarly together in the Hidden Ways.

अथ गीताध्यानम् ।

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं,
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्,
अम्ब, त्वामनुसंदधामि, भगवद्गीते, भवद्वेषिणीम् । १ ।

नमोऽस्तु ते, व्यास, विशालबुद्धे, फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः । २ ।

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः । ३ ।

सर्वोपनिषदो गावो, दोग्धा गोपालनन्दनः ।
पार्थो वत्सः, सुधीर्भोक्ता, दुग्धं गीतामृतं महत् । ४ ।

वसुदेवसुतं देवं, कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् । ५ ।

भीष्मद्रोणतटा, जयद्रथजला, गांधारनीलोपला,
शल्यग्राहवती, कृपेण वहनी, कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा, दुर्योधनावर्तिनी,
सोत्तीर्णा खलु पाण्डवै रणनदी, कैवर्तके केशवे । ६ ।

पाराशर्यवचःसरोजममलं, गीतार्थगन्धोत्कटं,
नानाख्यानककेसरं, हरिकथासंबोधनाबोधितम् ।

लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा,

भूयाद् भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे । ७ ।

मूकं करोति वाचालं, पङ्गुं लङ्घयते गिरिम् ।

यत्कृपा, तमहं वन्दे परमानन्दमाधवम् । ८ ।

यं ब्रह्मावरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः,

वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।

ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो,

यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः । ९ ।

इति ध्यानम् ।

MEDITATION ON *GĪTĀ*

'ॐ Taught by Blessed Nārāyaṇa Himself to Arjuna; deposited by Vyāsa, ancient Muni, in the midst of *Mahābhārata*; I meditate on thee, O Mother! O Bhagavad-Gītā! the blessed, the pourer-forth of the nectar of Advaita, destroyer of rebirth. Hail to thee, O Vyāsa! large-minded one, with eyes like petals of opened lotus: by whom the lamp of knowledge, filled with the oil of *Mahābhārata*, has been lighted. To the Pārijātakalpataru of the suppliant, to the holder of the whip, to Kṛṣṇa as Teacher, milker of Gītā-nectar, all hail! All Upaniṣad-s are cows; Milker is the Joy of the Cowherds; Pārtha is calf; man of high intelligence is enjoyer, drinker; milk is the great nectar of *Gītā*. I worship Vāsudeva, the charioteer, the God, destroyer of Kaṃsa and Cāṇūra, supreme joy of Devakī, Kṛṣṇa, Teacher of the world. With Keśava as helmsman verily was crossed by Pāṇḍavā-s that battle-river, whose banks were Bhīṣma and Droṇa, whose water was Jayadratha, whose black rock was Gāndhāra, whose crocodile was Śalya, whose current was Kṛpa, whose billows were Karṇa, whose terrible alligators were Aśvatthāmā and Vikarṇa, whose whirlpool was Duryodhana. May this Lotus of *Mahābhārata* be for our good, born in the lake of the words of Pārāśarya, sweet with fragrance of the meaning of *Gītā*, pollened with

many stories, unfolding (to the sun) of the history of Hari, sucked by the bees of good men in the world, day by day, cleanser of the stains of Kali. I salute Him, Mādhava, Supreme Bliss, Whose Grace makes the dumb man eloquent, and the cripple a climber of mountains. Whom Brahmā, Varuṇa, Indra, Rudra, and Marut-s praise with divine songs; whom Sāma-chanters sing with *Veda-s* and *Aṅga-s*, in *pada* and *krama* methods, with *Upaniṣad-s*; whom Yogin-s see by mind fixed in meditation, to Him going; whose end Sura-s and Asura-s know not; to that God, all hail!'

———

॥ अथ श्रीमद्भगवद्गीता प्रारभ्यते ॥[1]

HERE THE BLESSED LORD'S SONG IS BEGUN

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

Dhṛtarāṣṭra said:

On the holy plain, on the field of Kuru, gathered together, eager for battle, what did they, O Saṃjaya!, my people and the Pāṇḍava-s? (1)

धृतराष्ट्रः Dhṛtarāṣṭra; उवाच said; धर्मक्षेत्रे = धर्मस्य क्षेत्रे of dharma, in (on) the field; कुरुक्षेत्रे = कुरोः क्षेत्रे of Kuru, in (on) the field; समवेताः gathered together; युयुत्सवः wishing to fight; मामकाः mine; पाण्डवाः = पाण्डोः पुत्राः of

[1] Variations of reading are noted in this copy, out of Abhinava-Gupta's rescension and commentary called *Gītārtha-Saṃgraha*, published in 1933, in Shrinagar, Kāshmir, by Pt. Lakshmaṇa Rainā (Rājānaka) Brahmachārī. But only those are noted which make any clear difference in sense. Most of them make no such difference, and some are even worse than the current reading. B. D.

Pāṇḍu, sons; च and; एव also; किम् what; अकुर्वत did they; संजय O Saṃjaya!

संजय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनः तदा ।
आचार्यमुपसंगम्य, राजा वचनमब्रवीत् । २ ।

Saṃjaya said:

Having seen arrayed the army of Pāṇḍava-s, Rājā Duryodhana approached his teacher,[1] and spake these words: (2)

संजय Saṃjaya; उवाच said; दृष्ट्वा having seen; तु indeed; पाण्डवानीकम् = पाण्डवानाम् अनीकम् of Pāṇḍava-s, army; व्यूढम् arrayed; दुर्योधनः Duryodhana; तदा then; आचार्यम् teacher; उपसंगम्य having approached; राजा King (Duryodhana); वचनम् speech; अब्रवीत् said:

पश्यैतां पाण्डुपुत्राणां, आचार्य, महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता । ३ ।

"Behold this mighty host of the sons of Pāṇḍu, O teacher!, arrayed by the son of Drupada, thy wise disciple. (3)

पश्य behold; एताम् this; पाण्डुपुत्राणाम् = पाण्डोः पुत्राणाम् of Pāṇḍu, sons; आचार्य O teacher!; महतीम् great; चमूम् army; व्यूढाम् arrayed; द्रुपदपुत्रेण = द्रुपदस्य पुत्रेण of

[1] Droṇa, son of Bhāradvāja.

Drupada, by son; तव thy; शिष्येण (by) disciple; धीमता (by) wise.

अत्र शूराः महेष्वासाः भीमार्जुनसमाः युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः । ४ ।

Heroes are here, mighty bowmen, to Bhīma and Arjuna equal in battle; Yuyudhāna, Virāṭa, and Drupada of the great car:[1] (4)

अत्र here; शूराः heroes; महेष्वासाः = महान्तः इष्वासाः येषां ते, great, bows, whose (are), they (इष्वासः = यः इषुम् अस्यति सः which, arrow, throws, that); भीमार्जुनसमाः = भीमस्य अर्जुनस्य च समाः of Bhīma, of Arjuna, and, equal; युधि in battle; युयुधानः Yuyudhāna; विराटः Virāṭa; च and; द्रुपदः Drupada; च and; महारथः = महान् रथः यस्य सः great, chariot, whose, he.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः । ५ ।

Dhṛṣṭaketu, Cekitāna, and the valiant Rājā of Kāśī; Purujit and Kuntibhoja, and Śaibya, bull[2] among men; (5)

धृष्टकेतुः Dhṛṣṭaketu; चेकितानः Cekitāna; काशिराजः = काश्याः राजा of Kāśī, king; च and; वीर्यवान् valiant; पुरुजित् Purujit; कुन्तिभोजः Kuntibhoja; च and; शैब्यः Śaibya; च and; नरपुंगवः = नरेषु पुंगवः among men, bull.

[1] Technically, one able to fight alone ten thousand bowmen.
[2] The bull, as emblem of manly strength and vigour, is often used as an epithet of honour.

युधामन्युश्च विक्रान्तः उत्तमौजाश्च वीर्यवान्।
सौभद्रो द्रौपदेयाश्च सर्वे एव महारथाः । ६ ।

Yudhāmanyu the strong, and Uttamaujāḥ the brave; Saubhadra and the Draupadeya-s,[1] all of great cars. (6)

युधामन्युः Yudhāmanyu; च and; विक्रान्तः strong; उत्तमौजाः Uttamaujāḥ; च and; वीर्यवान् valiant; सौभद्रः Saubhadra; द्रौपदेयाः Draupadeya-s; च and; सर्वे all; एव even; महारथाः great car-warriors.

अस्माकं तु विशिष्टाः ये तान्निबोध, द्विजोत्तम।
नायकाः मम सैन्यस्य, संज्ञार्थं तान्ब्रवीमि ते । ७ ।

Know further all those who are our chiefs, O best of the twice-born, leaders of my army; these I name to thee for thy information: (7)

अस्माकम् ours; तु indeed; विशिष्टाः best; ये who; तान् those; निबोध know (thou); द्विजोत्तम = द्विजेषु उत्तम, among the twice-born, O best; नायकाः leaders; मम my; सैन्यस्य of army; संज्ञार्थम् = संज्ञायाः अर्थम्, of recognition, for sake; तान् these; ब्रवीमि (I) speak; ते of (to) thee.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च । ८ ।

Thou, and Bhīṣma, and Karṇa, and Kṛpa, conquering in battle; Aśvatthāmā, Vikarṇa, and Saumadatti[2] also; (8)

[1] Abhimanyu, son of Subhadrā and Arjuna, and sons of Draupadī.
[2] Son of Somadatta.

भवान् your honour; भीष्म: Bhīṣma; च and; कर्ण: Karṇa; च and; कृप: Kṛpa; च and; समितिंजय: = समितिं जयति assemblage, conquers; अश्वत्थामा Aśvatthāmā; विकर्ण: Vikarṇa; च and; सौमदत्ति: Saumadatti; तथा thus; एव even; च and.

अन्ये च बहवः शूराः मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः । ९ ।

And many others, heroes, for my sake renouncing their lives, with diverse weapons and missiles, and all well-skilled in war. (9)

अन्ये others; च and; बहव: many; शूरा: heroes; मदर्थे = मम अर्थे my, for sake; त्यक्तजीविता: = त्यक्तं जीवितं यै: ते renounced, life, by whom, they; नानाशस्त्रप्रहरणा: = नाना शस्त्राणि प्रहरणाणि येषां ते various, weapons, means of striking, whose, they; सर्वे all; युद्धविशारदा: = युद्धे विशारदा: in battle, skilled.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् । १० ।

Yet insufficient seems this army of ours, though marshalled by Bhīṣma, while that army of theirs seems sufficient, though marshalled by Bhīma;[1] (10)

[1] Commentators differ in their interpretation of this verse; Ānandagiri takes it to mean just the reverse of Śrīdhara Svāmi "a-paryāptam" being taken by the one as "insufficient," by the other as "unlimited," and 'paryāptam' as 'sufficient'. Śrīdhara's seems the better sense. Dryodhana's is eleven akṣauhiṇi-s (army corps of two hundred and sixteen thousand soldiers each), while Yudhiṣṭhira's is only seven.

अपर्याप्तम् insufficient; तत् that; अस्माकम् our; बलम् force; भीष्माभिरक्षितम् = भीष्मेण अभिरक्षितम् by Bhīṣma, commanded (or protected); पर्याप्तम् sufficient; तु indeed; इदम् this; बलम् force; एतेषाम् of theirs; भीमाभिरक्षितम् = भीमेन अभिरक्षितम् by Bhīma, commanded.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि । ११ ।

Therefore in the rank and file let all, standing firmly in their respective divisions, guard Bhīṣma, even all ye (Generals)." (11)

अयनेषु in the lines of troops; च and; सर्वेषु (in) all; यथाभागम् according to division; अवस्थिताः standing; भीष्मम् Bhīṣma; एव even; अभिरक्षन्तु guard; भवन्तः your honours; सर्वे all; एव even; हि indeed (particle to complete metre).

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् । १२ ।

To enhearten him, the Ancient of the Kuru-s, Grandsire, glorious, blew his conch, sounding on high a lion's roar. (12)

तस्य of (in) him; संजनयन् generating; हर्षम् joy; कुरुवृद्धः = कुरुषु वृद्धः among Kuru-s, the ancient; पितामहः grandfather; सिंहनादम् = सिंहस्य नादम् of a lion, roar; विनद्य sounding; उच्चैः on high (or loudly); शङ्खम् a conch; दध्मौ blew; प्रतापवान् glorious, powerful.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः।
सहसैवाभ्यहन्यन्त; स शब्दस्तुमुलोऽभवत्। १३।

Then conches and kettledrums, tabors and drums and cowhorns suddenly blared forth, and the sound was tumultuous. (13)

ततः then; शङ्खाः conches; च and; भेर्यः kettledrums; च and; पणवानकगोमुखाः = पणवाः च आनकाः च गोमुखाः च tabors, and, drums, and, cowhorns, and; सहसा suddenly; एव also; अभ्यहन्यन्त were struck; सः that; शब्दः sound; तुमुलः tumultuous; अभवत् was.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ।
माधवः पाण्डवश्चैव, दिव्यौ शङ्खौ प्रदध्मतुः। १४।

Then, stationed in their great war-chariot, yoked to white horses, Mādhava [1] and the son of Pāṇḍu [2] blew their divine conches. (14)

ततः then; श्वेतैः (with) white; हयैः with horses; युक्ते (in) yoked; महति (in) great; स्यन्दने in war-chariot; स्थितौ (two) standing; माधवः Mādhava (husband of Mā, Lakṣmī); पाण्डवः son of Pāṇḍu; च and; एव also; दिव्यौ (two) divine; शङ्खौ (two) conches; प्रदध्मतुः (two) blew.

पाञ्चजन्यं हृषीकेशो, देवदत्तं धनंजयः।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः। १५।

[1] Śrī Kṛṣṇa.
[2] Arjuna.

Pāñcajanya (was blown by) Hṛṣīkeśa and Devadatta (by) Dhanañjaya;[1] Vṛkodara,[2] of terrible deeds, blew his mighty conch, Pauṇḍra; (15)

पाञ्चजन्यम् Pāñcajanya; हृषीकेशः = हृषीकाणाम् ईशः of senses, lord; देवदत्तम् Devadatta; धनंजयः = धनं जयति इति wealth, wins, thus; पौण्ड्रम् Pauṇḍra; दध्मौ blew; महाशङ्खम् great conch; भीमकर्मा = भीमं कर्म यस्य सः fearful, deed, whose, he; वृकोदरः = वृकस्य इव उदरं यस्य सः a wolf's, like, stomach, whose, he. (Bhīma was a mighty eater.)

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ । १६ ।

Rājā Yudhiṣṭhira, son of Kuntī, blew Anantavijaya; Nakula and Sahadeva, Sughoṣa and Maṇipuṣpaka.[3] (16)

अनन्तविजयम् Anantavijaya; राजा king; कुन्तीपुत्रः = कुन्त्याः पुत्रः of Kuntī, son; युधिष्ठिरः Yudhiṣṭhira; नकुलः Nakula; सहदेवः Sahadeva; च and; सुघोषमणिपुष्पकौ = सुघोषं च मणिपुष्पकं च Sughoṣa, and Maṇipuṣpaka, and.

काश्यश्च परमेष्वासः, शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः । १७ ।

[1] Pāñcajanya. Śrī Kṛṣṇa's conch, was made from the bones of the giant Pañcajana, slain by Him; the title Hṛṣīkeśa is given to Kṛṣṇa, and Dhanañjaya to Arjuna, whose conch is 'God-given.'

[2] Bhīma; meaning of the name of his conch is doubtful.

[3] The conches of the remaining three brothers were named respectively, 'endless victory,' 'good sound', and 'jewel-blossom.'

And Kāśya,[1] of great bow, and Śikhaṇḍī, mighty car-warrior, Dhṛṣṭadyumna and Virāṭa and Sātyaki, unconquered. (17)

काश्यः Kāśya; च and; परमेष्वासः = परमः इष्वासः यस्य सः excellent, bow, whose, he; शिखण्डी Śikhaṇḍī; च and; महारथः great car-warrior; धृष्टद्युम्नः Dhṛṣṭadyumna; विराटः Virāṭa; च and; सात्यकिः Sātyaki; च and; अपराजितः unconquered.

द्रुपदो द्रौपदेयाश्च सर्वशः, पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् । १८ ।

Drupada and Draupadeya-s, O Lord of earth!; and Saubhadra, mighty-armed, on all sides their several conches blew. (18)

द्रुपदः Drupada; द्रौपदेयाः Draupadeya-s; च and; सर्वशः from all sides; पृथिवीपते = पृथिव्याः पते of earth, O Lord!; सौभद्रः Saubhadra; च and; महाबाहुः = महान्तौ बाहू यस्य सः (two) great, (two) arms, whose, he; शङ्खान् conches; दध्मुः blew; पृथक् severally; पृथक् severally.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव, तुमुलो, व्यनुनादयन् । १९ ।

That tumultuous uproar rent the hearts of the sons of Dhṛtarāṣṭra, filling earth and sky with sound. (19)

[1] King of Kāśī, modern Banaras (from Skt. Vārāṇasī, because situate between two streams, Varuṇā and Asī, Gaṅgā flowing on third).

सः that; घोषः uproar; धार्तराष्ट्राणाम् = धृतराष्ट्रस्य पुत्राणाम् of Dhṛtarāṣṭra, of sons; हृदयानि hearts; व्यदारयत् rent; नभः sky; च and; पृथिवीम् earth; च and; एव also; तुमुलः tumultuous; व्यनुनादयन् filling with sound.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते, धनुरुद्यम्य पाण्डवः । २० ।

Then, beholding the sons of Dhṛtarāṣṭra standing arrayed, and the flight of missiles about to begin, he whose flag is an ape, the son of Pāṇḍu, took up his bow, (20)

अथ now; व्यवस्थितान् standing (in order); दृष्ट्वा having seen; धार्तराष्ट्रान् sons of Dhṛtarāṣṭra; कपिध्वजः = कपिः ध्वजे यस्य सः an ape (Hanumān), in (on) flag, whose, he; प्रवृत्ते in (state of) having begun; शस्त्रसंपाते = शस्त्राणां संपाते of weapons, in falling; धनुः bow; उद्यम्य having taken up; पाण्डवः son of Pāṇḍu.

हृषीकेशं तदा वाक्यमिदं आह, महीपते ।
अर्जुन उवाच ।
सेनयोः उभयोर्मध्ये रथं स्थापय मेऽच्युत । २१ ।

And spake this word to Hṛṣīkeśa, O Lord of earth!

Arjuna said:

"In the midst, between the two armies, place my chariot, O Acyuta!, (21)

हृषीकेशम् to Hṛṣīkeśa; तदा then; वाक्यम् speech; इदम् this; आह said; महीपते = मह्याः पते of earth, O Lord!;

अर्जुनः Arjuna; उवाच said: सेनयोः of the (two) armies; उभयोः (of) both; मध्ये in middle; रथम् car; स्थापय stop; मे my; अच्युत O Immutable! (or Unfailing).

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैः मया सह योद्धव्यम् अस्मिन् रणसमुद्यमे । २२ ।

That I may behold these standing, longing for battle, with whom I must strive in this outbreaking war; (22)

यावत् while; एतान् these; निरीक्षे see; अहम् I; योद्धुकामान् = योद्धुं कामो येषां तान् to fight, desire, whose, them; अवस्थितान् standing; कैः with whom; मया by me; सह together; योद्धव्यम् must be fought; अस्मिन् in this; रणसमुद्यमे = रणस्य समुद्यमे of war, in uprising.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः । २३ ।

And gaze on those here gathered together, ready to fight, desirous of pleasing in battle the evil-minded son of Dhṛtarāṣṭra. (23)

योत्स्यमानाम् these going to fight; अवेक्षे see; अहम् I; ये who; एते these; अत्र here; समागताः gathered together; धार्तराष्ट्रस्य of son of Dhṛtarāṣṭra; दुर्बुद्धेः (of the) evil-minded; युद्धे in fight; प्रियचिकीर्षवः = प्रियस्य चिकीर्षवः of pleasure, desirous to do.

संजय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् । २४ ।

Saṃjaya said:

Thus addressed by Guḍākeśa,[1] Hṛṣīkeśa, O Bhārata!, having stayed that best of chariots in the midst, between the two armies, (24)

एवम् thus; उक्तः addressed; हृषीकेशः Hṛṣīkeśa; गुडाकेशेन = गुडाकाया: ईशेन of sleep, by the lord (or गुडा, curl and केशः, hair, curly-haired); भारत O Bhārata; सेनयोः of the (two) armies; उभयोः (of) both; मध्ये in the middle; स्थापयित्वा having stayed; रथोत्तमम् = रथानाम् उत्तमम् of chariots, the best.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच, पार्थ, पश्यैतान्समवेतान्कुरूनिति । २५ ।

Over against Bhīṣma, Droṇa and all the rulers of the world, said: " O Pārtha!, behold these Kuru-s gathered together." (25)

भीष्मद्रोणप्रमुखतः = भीष्मस्य च द्रोणस्य च प्रमुखतः of Bhīṣma, and of Droṇa, and, in presence; सर्वेषाम् of all; च and; महीक्षिताम् = महीं क्षियन्ति इति महीक्षितः तेषाम् the earth, rule, such, (are) protectors of the earth, of them; उवाच said; पार्थ O Pārtha!; पश्य behold; एतान् these; समवेतान् gathered; कुरून् Kuru-s; इति thus.

तत्रापश्यत्स्थितान् पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन् पुत्रान्पौत्रान्सखींस्तथा । २६ ।

[1] Arjuna.

Then saw Pārtha standing there uncles and grand-fathers, teachers, mother's brothers, cousins, sons and grandsons, comrades, (26)

तत्र there; अपश्यत् saw; स्थितान् standing; पार्थः Pārtha; पितॄन् fathers; अथ also; पितामहान् grandfathers; आचार्यान् teachers; मातुलान् maternal uncles; भ्रातॄन् brothers; पुत्रान् sons; पौत्रान् grandsons; सखीन् friends; तथा too.

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् । २७ ।

Fathers-in-law and friends also in both armies. Seeing all these kinsmen, thus standing arrayed, Kaunteya,[1] (27)

श्वशुरान् fathers-in-law; सुहृदः good-hearts; च and; एव also; सेनयोः in (two) armies; उभयोः (in) both; अपि also; तान् these; समीक्ष्य having seen; सः he; कौन्तेयः Kaunteya; सर्वान् all; बन्धून् relatives; अवस्थितान् standing.

कृपया परयाविष्टो विषीदन् इदमब्रवीत् ।
अर्जुन उवाच ।
दृष्ट्वेमं स्वजनं, कृष्ण, युयुत्सुं समुपस्थितम् । २८ ।

Deeply moved to pity, this uttered in sadness:

Arjuna said:

Seeing these, my kinsmen, O Kṛṣṇa!, arrayed eager to fight, (28)

[1] Son of Kuntī, Arjuna.

कृपया by pity; परया (by) extreme; आविष्टः entered (filled); विषीदन् sorrowing; इदम् this; अब्रवीत् said; अर्जुनः Arjuna; उवाच said; दृष्ट्वा having seen; इमम् this; स्वजनम् = स्वस्य जनम् of one's own, people; कृष्ण O Kṛṣṇa!; युयुत्सुम् wishing to fight; समुपस्थितम् standing together.

सीदन्ति मम गात्राणि, मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे, रोमहर्षश्च जायते । २९ ।

My limbs fail and my mouth is parched, my body trembles, and my hair stands on end, (29)

सीदन्ति fail; मम my; गात्राणि limbs; मुखम् mouth; च and; परिशुष्यति dries up; वेपथुः shivering; च and; शरीरे in body; मे my; रोमहर्षः = रोम्णां हर्षः of the hairs, excitement (horripilation); च and; जायते arises.

गाण्डीवं स्रंसते हस्तात्, त्वक्चैव परिदह्यते ।
न च शक्नोमि अवस्थातुं, भ्रमतीव च मे मनः । ३० ।

Gāṇḍīva slips from my hand, and my skin burns all over; I am not able to stand, and my mind is whirling, (30)

गाण्डीवम् Gāṇḍīva; स्रंसते slips; हस्तात् from hand; त्वक् skin; च and; एव also; परिदह्यते burns all over; न not; च and; शक्नोमि (I) am able; अवस्थातुम् to stand; भ्रमति wanders; इव like; च and; मे my; मनः mind.

निमित्तानि च पश्यामि विपरीतानि, केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे । ३१ ।

And I see adverse omens, O Keśava![1] Nor do I foresee any advantage from slaying kinsmen in battle. (31)

निमित्तानि causes (omens); च and; पश्यामि (I) see; विपरीतानि opposed; केशव [1] O Keśava!; न not; च and; श्रेय: the better (the good); अनुपश्यामि (I) foresee; हत्वा having killed; स्वजनम् kinsfolk; आहवे in battle.

न काङ्क्षे विजयं, कृष्ण, न च राज्यं सुखानि च ।
किं नो राज्येन, गोविन्द, किं भोगैर्जीवितेन वा । ३२ ।

For I desire not victory, O Kṛṣṇa!, nor kingdom, nor pleasures; what is kingdom to us, O Govinda!, what enjoyment, or even life? (32)

न not; काङ्क्षे (I) desire; विजयम् victory; कृष्ण O Kṛṣṇa!; न not; च and; राज्यम् kingdom; सुखानि pleasures; च and; किम् what; न: to us; राज्येन by (or with) kingdom; गोविन्द O Govinda!; किम् what; भोगै: by (or with) pleasures; जीवितेन by (or with) life; वा or.

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
ते इमेऽवस्थिताः युद्धे, प्राणांस्त्यक्त्वा धनानि च । ३३ ।

Those for whose sake we desire kingdom, enjoyments and pleasures, they stand here in battle, abandoning life and riches— (33)

[1] An epithet explained by some as meaning: 'he who has fine or luxuriant hair, केश;' by others as meaning: 'he who sleeps, शेते, in the waters (of the ocean, i.e., space), के.'

येषाम् of whose; अर्थे sake; काङ्क्षितम् (is) desired; नः of us; राज्यम् kingdom; भोगाः enjoyments; सुखानि pleasures; च and; ते those; इमे these; अवस्थिताः are standing; युद्धे in battle; प्राणान् life-breaths; त्यक्त्वा having abandoned; धनानि riches; च and.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः।
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा। ३४।

Teachers, fathers, sons, as well as grandfathers, mother's brothers, fathers-in-law, grandsons, brothers-in-law, and other relatives. (34)

आचार्याः teachers; पितरः fathers; पुत्राः sons; तथा thus; एव also; च and; पितामहाः grandfathers; मातुलाः maternal uncles; श्वशुराः fathers-in-law; पौत्राः grandsons; श्यालाः brothers-in-law; संबन्धिनः relatives; तथा too.

एतान्न हन्तुमिच्छामि घ्नतोऽपि, मधुसूदन।
अपि त्रैलोक्यराज्यस्य हेतोः, किं नु महीकृते। ३५।

These I do not wish to kill, though myself slain, O Madhusūdana,[1] even for the sake of kingship of the three worlds; how then for earth? (35)

एतान् these; न not; हन्तुम् to kill; इच्छामि (I) wish; घ्नतः slaying; अपि although; (*i.e.*, although they be slaying me); मधुसूदन O Madhusūdana!; अपि even; त्रैलोक्य-राज्यस्य = त्रैलोक्यस्य राज्यस्य of three worlds, of kingdom;

[1] Slayer of Madhu, a demon.

हेतोः of cause (for the sake of); किम् how; नु then; महीकृते = मह्याः कृते of earth, for sake.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्यात्, जनार्दन।
पापमेवाश्रयेद् अस्मान् हत्वैतान् आततायिनः। ३६।

Slaying these sons of Dhṛtarāṣṭra what pleasure can be ours, O Janārdana?[1]; killing these desperadoes sin will but take hold of us. (36)

निहत्य having slain; धार्तराष्ट्रान् sons of Dhṛtarāṣṭra; नः to us; का what; प्रीतिः pleasure; स्यात् may be; जनार्दन O Janārdana!; पापम् sin; एव also; आश्रयेत् would attach; अस्मान् to us; हत्वा having killed; एतान् these; आततायिनः desperadoes.

तस्मान्नार्हाः वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान्।
स्वजनं हि कथं हत्वा सुखिनः स्याम, माधव। ३७।

Therefore we should not kill the sons of Dhṛtarāṣṭra, our relatives; for how, killing our kinsmen, may we be happy, O Mādhava? (37)

तस्मात् therefore; न (are) not; अर्हाः deserving, (ought); वयम् we; हन्तुम् to kill; धार्तराष्ट्रान् sons of Dhṛtarāṣṭra; स्वबान्धवान् own relatives; स्वजनम् kinsfolk; हि indeed; कथम् how; हत्वा having killed; सुखिनः happy; स्याम may (we) be; माधव O Mādhava!

[1] "Destroyer of the people." Śrī Kṛṣṇa as 'warrior conquering all forms of evil', or 'of a rākṣasa named Jana.'

2

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् । ३८ ।

Although these, with intelligence overpowered by greed, see no guilt in the destruction of a family, no crime in hostility to friends, (38)

यदि if; अपि even; एते these; न not; पश्यन्ति see; लोभोपहतचेतसः = लोभेन उपहतं चेतः येषां ते by greed, carried away, mind, whose, they; कुलक्षयकृतम् = कुलस्य क्षयेण कृतम् of a family, by destruction, made; दोषम् fault (evil); मित्रद्रोहे = मित्राणां द्रोहे of friends, in hostility; च and; पातकम् crime.

कथं न ज्ञेयमस्माभिः पापाद् अस्मात् निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिः, जनार्दन । ३९ ।

Why should not we learn to turn away from such a sin, O Janārdana!, who see the evils in the destruction of a family? (39)

कथम् how; न not; ज्ञेयम् to be known; अस्माभिः by us; पापात् from sin; अस्मात् (from) this; निवर्तितुम् to turn away; कुलक्षयकृतम् = (as ślo. 28) caused by destruction of a family; दोषम् evil; प्रपश्यद्भिः by the seeing (by us who see); जनार्दन O Janārdana!

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नम् अधर्मोऽभिभवत्युत । ४० ।

In destruction of a family, immemorial family traditions[1] perish; in perishing of traditions, lawlessness overcomes the whole family; (40)

कुलक्षये = कुलस्य क्षये of a family, in destruction; प्रणश्यन्ति perish; कुलधर्माः = कुलस्य धर्माः of family, duties; सनातनाः immemorial; धर्मे in (state of) duty; नष्टे being destroyed; कुलम् family; कृत्स्नम् whole; अधर्मः lawlessness; अभिभवति overcomes; उत indeed.

अधर्माभिभवात्, कृष्ण, प्रदुष्यन्ति कुलस्त्रियः।
स्त्रीषु दुष्टासु, वार्ष्णेय, जायते वर्णसंकरः। ४१।

Owing to predominance of lawlessness, O Kṛṣṇa!, women of the family become corrupt; women being corrupted, O Vārṣṇeya, there ariseth caste-confusion. (41)

अधर्माभिभवात् = अधर्मस्य अभिभवात् of lawlessness, from prevalence; कृष्ण O Kṛṣṇa!; प्रदुष्यन्ति become wicked or defiled; कुलस्त्रियः = कुलस्य स्त्रियः of family, women; स्त्रीषु in (the state of) women; दुष्टासु (being) wicked; वार्ष्णेय O Vārṣṇeya!; जायते arises; वर्णसंकरः = वर्णस्य संकरः of caste, confusion.

संकरो नरकायैव कुलघ्नानां कुलस्य च।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः। ४२।

[1] Dharma; this is a word primarily meaning the essential nature of a thing; hence, the laws of its being, its duty; and it includes religious rites—appropriate to those laws—customs, also righteousness. For detailed exposition of the word and thing 'Dharma', see Bhagavan Das, *The Science of Social Organisation.*

This confusion draggeth to hell the slayers of the family and the family; for their ancestors fall, deprived of (offerings of) rice-balls and libations. (42)

संकरः confusion; नरकाय (is) for hell; एव also; कुलघ्नानाम् of slayers of the family; कुलस्य of family; च and; पतन्ति fall; पितरः ancestors; हि verily; एषाम् of these; लुप्तपिण्डोदकक्रियाः = लुप्ता पिण्डस्य च उदकस्य च क्रिया येषां ते lost, of rice-balls, and, of water, and, rite of whom, they.

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः । ४३ ।

By these caste-confusing misdeeds of slayers of the family, long-lasted caste customs and family customs are abolished. (43)

दोषैः by sins; एतैः (by) these; कुलघ्नानाम् of family-slayers; वर्णसंकरकारकैः = वर्णस्य संकरस्य कारकैः of caste, of confusion, by doers; उत्साद्यन्ते are destroyed; जातिधर्माः = जातेः धर्माः of caste, customs; कुलधर्माः = कुलस्य धर्माः of family, customs; च and; शाश्वताः everlasting ancient.

उत्सन्नकुलधर्माणां मनुष्याणां, जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम । ४४ ।[1]

[1] It is noteworthy that this particular question and fear of Arjuna's is not answered and set at rest with regard to 'varṇa-saṃkara'. Why? Because, though not answered *directly*, as by saying that the 'saṃkara' that is feared is *already* regarding in the land, and has to be corrected by means of the war, Kṛṣṇa answers the question *indirectly* by enunciating the true principle of 'varṇa-dharma' to be 'decision by temperamental and ritual occupation and means of living'. (See pp. 86, 114).

The abode of men whose family customs are extinguished, O Janārdana!, is everlastingly in hell. Thus have we heard. (44)

उत्सन्नकुलधर्माणाम् = उत्सन्नः कुलस्य धर्मः येषां ते destroyed, of the family, customs, of whom, they; मनुष्याणाम् of men; जनार्दन O Janārdana!; नरके in hell; नियतम् fixed or certain; वासः dwelling; भवति is; इति thus; अनुशुश्रुम we have heard.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः । ४५ ।

Alas! indeed in committing a great sin are we engaged, we who are endeavouring to kill our kindred from greed of pleasures of kingship. (45)

अहो alas; बत indeed; महत् great; पापम् sin; कर्तुम् to do; व्यवसिताः prepared; वयम् we; यत् since; राज्यसुखलोभेन = राज्यस्य सुखस्य लोभेन of kingdom, of pleasure, by greed; हन्तुम् to kill; स्वजनम् our own relatives; उद्यताः uprisen.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्राः रणे हन्युः तन्मे क्षेमतरं भवेत् । ४६ ।

If the sons of Dhṛtarāṣṭra, weapon-in-hand, should slay me, unresisting, unarmed, in battle, that would for me be better. (46)

यदि if; माम् me; अप्रतीकारम् without retaliation (unresisting); अशस्त्रम् weaponless; शस्त्रपाणयः = शस्त्राणि पाणिषु येषां ते weapons, in hands, whose, they; धार्तराष्ट्राः sons of Dhṛtarāṣṭra; रणे in battle; हन्युः may slay; तत् that; मे of me; क्षेमतरम् better; भवेत् would be.

संजय उवाच ।
एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः । ४७ ।

Samjaya said:

Having thus spoken on the battle-field, Arjuna sank down on the seat of the chariot, casting away his bow and arrow, his mind overborne by grief. (47)

संजयः Samjaya उवाच said; एवम् thus; उक्त्वा having said; अर्जुनः Arjuna; संख्ये in the battle; रथोपस्थे = रथस्य उपस्थे of chariot, in seat; उपाविशत् sank down; विसृज्य having cast away; सशरम् = शरेण सह with the arrow, together; चापम् bow; शोकसंविग्नमानसः = शोकेन संविग्नं मानसं यस्य सः by sorrow, agitated, mind, whose he.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादेऽर्जुनविषादयोगो नाम प्रथमोऽध्यायः

Thus in the Upaniṣad-s of glorious Bhagavad Gītā, Science of the ETERNAL, scripture of Yoga, dialogue between Śrī Kṛṣṇa and Arjuna, the first discourse, entitled:

YOGA OF DESPONDENCY OF ARJUNA

इति thus; श्रीमद्भगवद्गीतासु in blessed Bhagavad Gītā-s; उपनिषत्सु in Upaniṣad-s; ब्रह्मविद्यायाम् = ब्रह्मणः विद्यायाम् of ETERNAL, in science; योगशास्त्रे = योगस्य शास्त्रे of Yoga, in scripture; श्रीकृष्णार्जुनसंवादे = श्रीकृष्णस्य च अर्जुनस्य च संवादे, of Śrī Kṛṣṇa, and, of Arjuna, and, in dialogue; अर्जुनविषादयोगः = अर्जुनस्य विषादस्य योगः of Arjuna, of despondency, Yoga; नाम named; प्रथमः first; अध्यायः discourse.

SECOND DISCOURSE

संजय उवाच।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः। १।

Samjaya said:

To him thus with pity overcome, with smarting brimming eyes, despondent, Madhusūdana spake these words: (1)

तम् to him; तथा thus; कृपया with pity; आविष्टम् penetrated; अश्रुपूर्णाकुलेक्षणम् = अश्रुभिः पूर्णे च आकुले च ईक्षणे यस्य तम् with tears, filled, and, restless (smarting), and, (two) eyes, whose, him; विषीदन्तम् (to) despondent; इदम् this; वाक्यम् speech; उवाच spake; मधुसूदनः Madhusūdana.

श्रीभगवानुवाच।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।
अनार्यजुष्टमस्वर्ग्यमकीर्त्तिकरम्, अर्जुन। २।

The Blessed Lord said:

Whence hath this dejection befallen thee in this perilous strait, ignoble, heaven-closing, infamous, O Arjuna? (2)

कुतः whence; त्वा thee; कश्मलम् dejection; इदम् this; विषमे in difficulty; समुपस्थितम् happened; अनार्यजुष्टम् = अनार्यैः जुष्टम् by non-Āryans, rejoiced in (practised or sought); अस्वर्ग्यम् unheavenly (not leading to Svarga); अकीर्त्तिकरम un-fame-making; अर्जुन O Arjuna!

क्लैब्यं मा स्म गमः, पार्थ, नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप । ३ ।

Yield not to impotence, O Pārtha!, it doth not befit thee. Shake off this paltry faint-heartedness! Stand up, Paraṃtapa! (3)

क्लैब्यम् to weakness; मा not; स्म (pleonastic particle); गमः go; पर्थ O Pārtha!, न not; एतत् this; त्वयि in thee; उपपद्यते is fitting; क्षुद्रम् mean; हृदयदौर्बल्यम् = हृदयस्य दौर्बल्यम् of heart, weakness; त्यक्त्वा having abandoned; उत्तिष्ठ stand up; परंतप = परान् तपति others (foes), consumes (he who).

अर्जुन उवाच ।
कथं भीष्ममहं संख्ये द्रोणं च, मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन । ४ ।

Arjuna said:

How, O Madhusūdana!, shall I attack Bhīṣma and Droṇa with arrows in battle; they who are worthy of reverence, O slayer of foes!? (4)

कथम् how; भीष्मम् Bhīṣma; अहम् I; संख्ये in battle; द्रोणम् Droṇa; च and; मधुसूदन O Madhusūdana!; इषुभिः with arrows; प्रतियोत्स्यामि shall I attack; पूजार्हौ = पूजायाः

अर्हौ of worship, deserving (two); अरिसूदन = अरीणां सूदन of enemies, O slayer!

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान्रुधिरप्रदिग्धान्। ५।

Better in this world to eat even beggar's crust, than to slay these most noble Guru's. Slaying these Guru-s, our well-wishers,[1] I should taste of blood-besprinkled feasts. (5)

गुरून् Guru-s (elders, teachers); अहत्वा not having slain; हि indeed; महानुभावान् = महान् अनुभावो येषां तान् great, splendour, whose, them; श्रेयः better; भोक्तुम् to eat; भैक्ष्यम् alms; अपि even; इह here; लोके in world; हत्वा having slain; अर्थकामान् = अर्थं कामयन्ते इति तान् wealth (or good), (they) desire, thus, them; तु indeed; गुरून् Guru-s; इह here; एव also; भुञ्जीय I should eat; भोगान् foods; रुधिरप्रदिग्धान् = रुधिरेण प्रदिग्धान् with blood, stained.

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।

[1] अर्थकामान् = अर्थं (धनं) कामयन्ते = अर्थकामाः तान्, they who covet wealth; or अर्थं (मम अर्थम् = हितम्) कामयन्ते they who desire (my, artha, *i.e.*, good or welfare; another reading is अर्थकामात्—(अर्थस्य कामः तस्मात्) from greed of wealth.

More often translated, "greedy of wealth," but the word is used elsewhere for well-wisher, and this sense is more in accordance with the tone of Arjuna's remarks.

यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः । ६ ।

Nor know I which for us be the better, that we conquer them or they conquer us—these, whom having slain we should not care to live, even these arrayed against us, sons of Dhṛtarāṣṭra. (6)

न not; च and; एतत् this; विद्मः (we) know; कतरत् which; नः for us; गरीयः more important; यत् that; वा or; जयेम (we) should conquer; यदि if; वा or; नः us; जयेयुः (they) should conquer; यान् whom; एव even; हत्वा having slain; न not; जिजीविषामः (we) wish to live; ते those; अवस्थिताः (are) standing; प्रमुखे in face; धार्तराष्ट्राः sons of Dhṛtarāṣṭra.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् । ७ ।

My heart is weighed down with the vice of faintness; my mind is confused as to duty. I ask thee which may be the better—that tell me decisively. I am thy disciple, suppliant to thee; teach me. (7)

कार्पण्यदोषोपहतस्वभावः = कार्पण्यस्य दोषेण उपहतः स्वभावः यस्य सः of commiseration, by fault, attacked, nature, whose, he; पृच्छामि (I) ask; त्वाम् thee; धर्मसंमूढचेताः = धर्मे संमूढं चेतः यस्य सः in (as to) duty, confused, whose, mind he; यत् which; श्रेयः better; स्यात् may be; निश्चितम्

decisively; ब्रूहि speak; तत् that; मे of (to) me; शिष्यः disciple; ते of these; अहम् I; शाधि teach; माम् me; त्वाम् to thee; प्रपन्नम् suppliant.

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् । ८ ।

For I see not that it (or which) would drive away this anguish that withers up my senses, if I should attain unrivalled prosperous monarchy on earth, or even the sovereignty of the Shining Ones (gods). (8)

न हि not; प्रपश्यामि (I) see; मम my; अपनुद्यात् may drive away; यत् that; शोकम् grief; उच्छोषणम् drier-up; इन्द्रियाणाम् of my senses, अवाप्य having obtained; भूमौ in the earth; असपत्नम् unrivalled; ऋद्धम् prosperous; राज्यम् kingdom; सुराणाम् of Sura-s; अपि even; च and; आधिपत्यम् lordship.

संजय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह । ९ ।

Saṃjaya said:

Guḍākeśa, conqueror of his foes, having thus addressed Hṛṣīkeśa, and said to Govinda, "I will not fight!", became silent. (9)

एवम् thus; उक्त्वा having spoken; हृषीकेशम् to Hṛṣīkeśa; गुडाकेश: Guḍākeśa; परंतप: destroyer of foes; न not; योत्स्ये (I) will fight; इति thus; गोविन्दम् to Govinda; उक्त्वा having said; तूष्णीम् silent; बभूव became; ह (particle).

तमुवाच हृषीकेशः प्रहसन्निव, भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः । १० ।

Then Hṛṣikeśa, smiling as it were, O Bhārata!, spake these words, in the midst of the two armies, to him, despondent. (10)

तम् to him; उवाच said; हृषीकेश: Hṛṣikeśa; प्रहसन् smiling; इव as it were; भारत O Bhārata!; सेनयो: of the (two) armies; उभयो: (of) both; मध्ये in middle; विषीदन्तम् despondent; इदम् this; वच: word.

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं, प्रज्ञावादांश्च भाषसे [1] ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः । ११ ।

The Blessed Lord said:

Thou grievest for those that should not be grieved for, yet speakest words of wisdom.[2] The wise grieve neither for the living nor for the dead. (11)

[1] Kāshmīr reading is प्राज्ञवन्नाभिभाषसे, 'thou dost not speak like an intelligent man'.
[2] Words that sound wise but miss the deeper sense of wisdom.

अशोच्यान् unbewailable; अन्वशोचः hast bewailed; त्वम् thou; प्रज्ञावादान् = प्रज्ञायाः वादान् of wisdom, words; च and; भाषसे speakest; गतासून् = गताः असवः येषां तान् gone, life-breaths, whose, those; अगतासून् = न गताः असवः येषां तान् not, gone, life-breaths, whose, those; च and; न not; अनुशोचन्ति grieve; पण्डिताः the wise.

Kashmir recension has this additional verse (as 11a)

त्वं मानुष्येणोपहतान्तरात्मा
विषादमोहाभिभवाद्संज्ञः ।
कृपागृहीतः समवेक्ष्य बधून्
अभिप्रपन्नान् मुखमन्तकस्य ॥

'Overpowered by human pity, made senseless by sorrow and perplexity, seized with compassion, seeing thy relatives ready to enter the jaws of the Ender'.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् । १२ ।

Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter. (12)

न not; तु indeed; एव also; अहम् I; जातु indeed; न not; आसम् was; न not; त्वम् thou; न not; इमे these; जनाधिपाः = जनानाम् अधिपाः of the people, lords; न not; च and; एव also; न not; भविष्यामः shall be; सर्वे all; वयम् we; अतः from this (time); परम् after.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति । १३ ।

As the dweller in the body experienceth in the body, childhood, youth, and old age, so passeth he on to another body; the steadfast one grieveth not thereat. (13)

देहिन: of the embodied; अस्मिन् in this; यथा as; देहे in body; कौमारम् childhood; यौवनम् youth; जरा old age; तथा so; देहान्तरप्राप्ति: = देहान्तरस्य प्राप्ति: of another body, the obtaining; धीर: the firm; तत्र there; न not; मुह्यति grieves.

मात्रास्पर्शास्तु, कौन्तेय, शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व, भारत । १४ ।

Contacts of matter, O son of Kuntī! giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bhārata! (14)

मात्रास्पर्शा: = मात्राया: स्पर्शा: of matter, touches; तु indeed; कौन्तेय O Kaunteya!; शीतोष्णसुखदु:खदा: = शीतं च उष्णं च सुखं च दु:खं च ददति इति cold, and, heat, and, pleasure, and, pain, and, give, thus; आगमापायिन: = आगम: च अपाय: च येषां ते, coming, and, going, and, whose, they; अनित्या: transitory; तान् these; तितिक्षस्व bear (thou); भारत O Bhārata!

यं हि न व्यथयन्त्येते पुरुषं, पुरुषर्षभ ।
समदु:खसुखं धीरं सोऽमृतत्वाय कल्पते । १५ ।

The man whom these torment not, O chief of men!, balanced in pain and pleasure, steadfast, he is fitted for immortality. (15)

यम् whom; हि indeed; न not; व्यथयन्ति torment; एते these; पुरुषम् man; पुरुषर्षभ = पुरुषाणाम् ऋषभ of men, O best!; समदुःखसुखम् = समं दुःखं च सुखं च यस्य तम् equal, pain, and, pleasure, and, whose (to whom), him; धीरम् firm; सः he; अमृतत्वाय for immortality; कल्पते becomes fit.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः । १६ ।

The unreal hath no being; the real never ceaseth to be; the truth about both hath been perceived by seers of the Essence of things. (16)

न not; असतः of non-existent; विद्यते is; भावः being; न not; अभावः non-being; विद्यते is; सतः of existent; उभयोः of the two; अपि also; दृष्टः (has been) seen; अन्तः end (final truth); तु indeed; अनयोः of these; तत्त्वदर्शिभिः by the truth-seeing.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति । १७ ।

Know THAT to be indestructible by Whom all this is spread out (or pervaded). Nor can any work the destruction of that imperishable One. (17)

अविनाशि indestructible; तु indeed; तत् That; विद्धि know (thou); येन by whom; सर्वम् all; इदम् this; ततम्

(has been) spread; विनाशम् the destruction; अव्ययस्य of imperishable; अस्य of this; न not; कश्चित् anyone; कर्तुम् to do; अर्हति is able.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य, तस्माद्युध्यस्व, भारत । १८ ।

These bodies of the embodied One, who is eternal, indestructible and boundless, are known as finite. Therefore fight, O Bhārata! (18)

अन्तवन्तः having end; इमे these; देहाः bodies; नित्यस्य of the everlasting; उक्ताः (are) said; शरीरिणः of the embodied; अनाशिनः of the indestructible; अप्रमेयस्य of the immeasurable; तस्मात् therefore; युध्यस्व fight (thou); भारत O Bhārata!

य एनं वेत्ति हन्तारं, यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो; नायं हन्ति न हन्यते । १९ ।

He who regardeth him as slayer, and he who thinketh He is slain, both of them are ignorant. He slayeth not, nor is He slain. (19)

यः he who; एनम् this, him; वेत्ति knows; हन्तारम् slayer; यः he who; च and; एनम् this him; मन्यते thinks; हतम् slain; उभौ the two; तौ those; न not; विजानीतः (two) know; न not; अयम् this; हन्ति kills; न not; हन्यते is killed.

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे। २०।

He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered. (20)

न not; जायते is born; म्रियते dies; वा or; कदाचित् at any time; न not; अयम् this; भूत्वा having been; भविता will be; वा or; न not; भूयः (any) more; अजः unborn; नित्यः perpetual; शाश्वतः eternal; अयम् this; पुराणः ancient; न not; हन्यते is killed; हन्यमाने (in) being killed; शरीरे in body.

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम्। २१।

Who knoweth him indestructible, perpetual, unborn, undiminishing, how can that man slay, O Pārtha!, or cause to be slain? (21)

वेद knows; अविनाशिनम् indestructible; नित्यम् perpetual; यः who; एनम् this; अजम् unborn; अव्ययम् undiminishing, कथम् how; सः he (that); पुरुषः man; पार्थ O Pārtha; कम् whom; घातयति causes to be slain; हन्ति kills; कम् whom.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही। २२।

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new. (22)

वासांसि garments; जीर्णानि worn-out; यथा as; विहाय having cast away; नवानि new; गृह्णाति takes; नरः a man; अपराणि others; तथा so; शरीराणि bodies; विहाय having cast away; जीर्णानि worn-out; अन्यानि to others; संयाति goes; नवानि (to) new; देही the embodied (one).

नैनं छिन्दन्ति शस्त्राणि, नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो, न शोषयति मारुतः । २३ ।

Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away. (23)

न not; एनम् this; छिन्दन्ति cleave; शस्त्राणि weapons; न not; एनम् this; दहति burns; पावकः fire; न not; च and; एनम् this; क्लेदयन्ति wet; आपः waters; न not; शोषयति dries; मारुतः wind.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः । २४ ।

Uncleavable he, incombustible he, and indeed neither to be wetted nor dried away; perpetual, all-pervasive, stable, immovable, ancient. (24)

अच्छेद्यः uncleavable; अयम् this; अदाह्यः incombustible; अयम् this; अक्लेद्यः unwettable; अशोष्यः undryable; एव also; च and; नित्यः eternal; सर्वगतः = सर्वस्मिन् गतः into

all, gone; स्थाणुः stable; अचलः immovable; अयम् this; सनातनः ancient.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि । २५ ।

Unmanifest, unthinkable, immutable, he is called; therefore knowing him as such, thou shouldst not grieve. (25)

अव्यक्तः unmanifest; अयम् this; अचिन्त्यः inconceivable; अयम् this; अविकार्यः immutable; अयम् this; उच्यते is called; तस्मात् therefore; एवम् thus; विदित्वा having known; एनम् this; न not; अनुशोचितुम् to grieve; अर्हसि (thou) oughtest.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि । २६ ।

Or if thou thinkest of him as being constantly born and constantly dying, even then, O mighty-armed!, thou shouldst not grieve. (26)

अथ now; च and; एनम् this; नित्यजातम् = नित्यं जातम् constantly, born; नित्यम् perpetually; वा or; मन्यसे (thou) thinkest; मृतम् dead; तथा so; अपि also; त्वम् thou; महाबाहो = महान्तौ बाहू यस्य (त्वम्) great, (two) arms, whose, (O thou); न not; एनम् this; शोचितुम् to grieve; अर्हसि (thou) oughtest.

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि । २७ ।

For certain is death for the born, and certain is birth for the dead; therefore over the inevitable thou shouldst not grieve. (27)

जातस्य of the born; हि indeed; ध्रुवः certain; मृत्युः death; ध्रुवम् certain; जन्म birth; मृतस्य of the dead; च and; तस्मात् therefore; अपरिहार्ये (is) inevitable; अर्थे in matter; न not; त्वम् thou; शोचितुम् to grieve; अर्हसि (thou) oughtest.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि, भारत ।
अव्यक्तनिधनान्येव; तत्र का परिदेवना । २८ ।

Beings are unmanifest in their origin, manifest in their midmost state, O Bhārata!, unmanifest likewise are they in dissolution. What room then for lamentation? (28)

अव्यक्तादीनि = अव्यक्तम् आदिः येषां तानि unmanifest, beginning, whose, they; भूतानि beings; व्यक्तमध्यानि = व्यक्तं मध्यं येषां तानि manifest, middle, whose, they; भारत O Bhārata ; अव्यक्तनिधनानि = अव्यक्तं निधनं येषां तानि unmanifest, destruction, whose, they; एव also; तत्र there; का what; परिदेवना lamentation.

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति,
श्रुत्वाप्येनं वेद न चैव कश्चित् । २९ ।

As marvellous one regardeth him; as marvellous another speaketh thereof; as marvellous another heareth thereof; yet having heard, none indeed understandeth. (29)

आश्चर्यवत् as wonderful; पश्यति sees; कश्चित् someone; एनम् this; आश्चर्यवत् as wonderful; वदति speaks; तथा so; एव also; च and; अन्य: another; आश्चर्यवत् as wonderful; च and; एनम् this; अन्य: another; शृणोति hears; श्रुत्वा having heard; अपि even; एनम् this; वेद knows; न not; च and; एव also; कश्चित् anyone.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि। ३०।

This dweller in the body of every one is ever invulnerable, O Bhārata!; therefore thou shouldst not grieve for any creature. (80)

देही embodied; नित्यम् always; अवध्य: invulnerable; अयम् this; देहे in body; सर्वस्य of all; भारत O Bhārata; तस्मात् therefore; सर्वाणि (for) all; भूतानि creatures; न not; त्वम् thou; शोचितुम् to grieve; अर्हसि (thou) shouldest.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्त्रियस्य न विद्यते। ३१।

Further, looking to thine own duty, thou shouldst not tremble; for there is nothing more welcome to a Kshattriya than righteous war. (31)

स्वधर्मम् = स्वस्य धर्मम् of own, duty; अपि also; च and; अवेक्ष्य having seen; न not; विकम्पितुम् to tremble; अर्हसि (thou) oughtest; धर्म्यात् (than) righteous; हि indeed; युद्धात् than war; श्रेय: better; अन्यत् other; क्षत्त्रियस्य of Kshattriya; न not; विद्यते is (or exists).

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः, पार्थ, लभन्ते युद्धमीदृशम् । ३२ ।

Happy the Kshattriya-s, O Pārtha!, who obtain such a fight, offered unsought as an open door to heaven. (32)

यदृच्छया by chance; च and; उपपन्नम् happened; स्वर्गद्वारम = स्वर्गस्य द्वारम् of heaven, door; अपावृतम् opened; सुखिनः happy; क्षत्रियाः Kshattriya-s; पार्थ O Pārtha; लभन्ते obtain; युद्धम् battle; ईदृशम् like this.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि । ३३ ।[1]

But if thou wilt not carry on this righteous warfare, then, casting away thine own duty and thine honour, thou wilt incur sin. (33)

अथ now; चेत् if; त्वम् thou; इमम् this; धर्म्यम् righteous; संग्रामम् battle; न not; करिष्यसि (thou) wilt do; ततः then; स्वधर्मम् own duty; कीर्तिं fame; च and, हित्वा having thrown away; पापम् sin; अवाप्स्यसि (thou) wilt obtain.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते । ३४ ।

[1] "स्वं तात्त्विकं वर्ण-धर्म-संकरादि-सम्भाव्य-दुष्फल-शङ्का-निरपेक्षं; यद्भयाद् भवान् युद्धान्निवर्तेत, तदेव शतशाखं उपनिपतिष्यति भवतः"; Abhinava Gupta's *Ṭīkā* on this is "Your own real duty, independent of all doubt as to possible evil consequence in the form commixtures of castes. That which you fear will be the consequence of fighting, will be the consequence, a hundred-fold, of *not* fighting."

Men will recount thy perpetual dishonour, and, to one highly esteemed, dishonour exceedeth death. (34)

अकीर्तिम् dishonour; च and; अपि also; भूतानि creatures; कथयिष्यन्ति will relate; ते thy; अव्ययाम् undiminishing; संभावितस्य of honoured; च and; अकीर्तिः dishonour; मरणात् than death; अतिरिच्यते exceeds.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् । ३५ ।

The great car-warriors will think thee fled from the battle from fear, and thou, that wast highly thought of by them, wilt be lightly held. (35)

भयात् from fear; रणात् from battle; उपरतम् withdrawn; मंस्यन्ते will think; त्वाम् thee; महारथाः great car-warriors; येषाम् of whom; च and; त्वम् thou; बहुमतः = बहु मतः much, thought (of); भूत्वा having been; यास्यसि wilt go; लाघवम् to lightness.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं, ततो दुःखतरं नु किम् । ३६ ।

Many unseemly words will be spoken by thine enemies, slandering thy strength; what more painful than that? (36)

अवाच्यवादान् = अवाच्यान् वादान् improper to be spoken words; च and; बहून् many; वदिष्यन्ति will say; तव thy; अहिताः non-friends; निन्दन्तः slandering; तव thy; सामर्थ्यम्

power; ततः than that; दुःखतरम् more painful; नु indeed; किम् what.

हतो वा प्राप्स्यसि स्वर्गं, जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ, कौन्तेय, युद्धाय कृतनिश्चयः । ३७ ।

Slain, thou wilt obtain heaven; victorious, thou wilt enjoy the earth, therefore stand up, O son of Kuntī!, resolute to fight. (37)

हतः slain; वा or; प्राप्स्यसि (thou) wilt obtain; स्वर्गम् heaven; जित्वा having conquered; वा or; भोक्ष्यसे (thou) wilt enjoy; महीम् earth; तस्मात् therefore; उत्तिष्ठ stand up; कौन्तेय O Kaunteya ; युद्धाय for battle; कृतनिश्चयः = कृतः निश्चयः येन सः made, decision, by whom, he.

सुखदुःखे समे कृत्वा, लाभालाभौ, जयाजयौ ।
ततो युद्धाय युज्यस्व ; नैवं पापमवाप्स्यसि । ३८ ।

Taking as equal pleasure and pain, gain and loss, victory and defeat, gird thee for battle; thus thou shalt not incur sin.[1] (38)

सुखदुःखे = सुखं च दुःखं च pleasure, and, pain, and; समे equal; कृत्वा having made; लाभालाभौ = लाभः च अलाभः च gain, and, loss, and ; जयाजयौ = जयः च अजयः च victory, and, defeat, and; ततः then; युद्धाय for battle; युज्यस्व join (thou); न not; एवम् thus; पापम् sin; अवाप्स्यसि (thou) shalt obtain.

[1] Of causing commingling of castes, etc.

एषा तेऽभिहिता सांख्ये बुद्धिः, योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया, पार्थ, कर्मबन्धं प्रहास्यसि । ३९ ।

The teaching set forth to thee is in accordance with Sāṃkhya; hear it now according to Yoga, imbued with which teaching, O Pārtha, thou shalt cast away the bonds of action. (39)

एषा this; ते of (to) thee; अभिहिता (is) declared; सांख्ये in Sāṃkhya; बुद्धिः knowledge; योगे in Yoga; तु indeed; इमाम् this; शृणु hear; बुद्ध्या with knowledge; युक्तः joined; यया with which; पार्थ O Pārtha; कर्मबन्धम् = कर्मणः बन्धम् of karma bond; प्रहास्यसि (thou) shalt cast away.

नेहाभिक्रमनाशोऽस्ति, प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् । ४० ।

In this there is no loss of effort, nor is there transgression. Even a little of this Dharma protects from great fear. (40)

न not; इह here; अभिक्रमनाशः = अभिक्रमस्य नाशः of effort, destruction; अस्ति is; प्रत्यवायः transgression; न not; विद्यते is; स्वल्पम् very little; अपि even; अस्य of this; धर्मस्य of duty; त्रायते protects; महतः (from) great; भयात् from fear.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् । ४१ ।

The determinate reason is but one-pointed, O joy of the Kuru-s!; many-branched and endless are the thoughts of the irresolute. (41)

व्यवसायात्मिका = व्यवसाय: आत्मा यस्या: सा determination, soul, whose, she; बुद्धि: thought; एका one; इह here; कुरुनन्दन = कुरूणां नन्दन of the Kuru-s, O rejoicer; बहुशाखा: = बह्वय: शाखा: यासां ता: many, branches, whose, those; हि indeed; अनन्ता: endless; च and; बुद्धय: thoughts; अव्यवसायिनाम् of the irresolute.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः।
वेदवादरताः, पार्थ, नान्यदस्तीति वादिनः। ४२।

Flowery speech is uttered by the foolish, rejoicing in the letter of *Veda-s*, O Pārtha!, saying: 'There is naught but this.' (42)

याम् which; इमाम् this; पुष्पिताम् flowery; वाचम् speech; प्रवदन्ति utter; अविपश्चित: the un-wise; वेदवादरता: = वेदस्य वादे रता: of Veda, in the word, rejoicing; पार्थ O Pārtha; न not; अन्यत् other; अस्ति is; इति thus; वादिन: saying.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति। ४३।

With desire for self, with heaven for goal, they offer birth as fruit of action, and prescribe many and various ceremonies for attainment of pleasure and lordship.[1] (43)

कामात्मान: = काम: आत्मा येषां ते desire, soul, whose, they; स्वर्गपरा: = स्वर्ग: पर: येषां ते heaven, highest, whose, they; जन्मकर्मफलप्रदाम् = जन्म एव कर्मण: फलम् (इव) प्रददाति ताम्

[1] Those whose very self is desire, Kāma, and who therefore act with a view to win heaven and also rebirth to wealth and rank.

(re) birth, alone, of action, fruit, (as,) gives, that (which); क्रियाविशेषबहुलाम् = क्रियाणां विशेषाः बहुलाः यस्यां ताम् of actions, varieties, many, in which, that; भोगैश्वर्यगतिम् = भोगस्य च ऐश्वर्यस्य च गतिम् of enjoyment, and, of lordship, and, gaining; प्रति towards (for sake of).

भोगैश्वर्यप्रसक्तानां, तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते । ४४ ।

For them who cling to pleasure and lordship, whose minds are captivated by such teaching, is not designed this determinate Reason, on contemplation steadily bent.[1] (44)

भोगैश्वर्यप्रसक्तानाम् = भोगे च ऐश्वर्ये च प्रसक्तानाम् in enjoyment, and, in lordship, and, of the attached; तया by that; अपहृतचेतसाम् = अपहृतं चेतः येषां तेषाम् dragged away, mind, whose, of them; व्यवसायात्मिका determinate (see 41); बुद्धिः thought; समाधौ in Samādhi; न not: विधीयते is fixed.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् । ४५ ।

[1] The following is offered as an alternative translation of śloka-s 42, 43, 44.

'The flowery speech that the unwise utter, O Pārtha! clinging to the word of *Veda*, saying there is nothing else, ensouled by selfish desire and longing after heaven—(the flowery speech) that offereth only rebirth as (ultimate) fruit of action, and is full of (recommendations to) various rites for sake of (gaining) enjoyments and sovereignty—the thought of those who are misled by that (speech) and cling to pleasures and lordship, not being inspired with resolution, is not engaged in concentration.'

Veda-s deal with the three attributes;[1] be thou above these three attributes, O Arjuna!; beyond the pairs of opposites, ever steadfast in purity,[2] careless of possessions, full of the SELF. (45)

त्रैगुण्यविषया: = त्रैगुण्यं विषय: येषां ते three attributes, subject-matter, whose, they; वेदा: (the) Veda-s; निस्त्रैगुण्य: without the three attributes; भव be; अर्जुन O Arjuna; निर्द्वन्द्व: without the pairs (of opposites); नित्यसत्त्वस्थ: = नित्यं सत्त्वे तिष्ठति इति constantly, in sattva, (who) dwells, thus; निर्योगक्षेम: = न अस्ति योग: च क्षेम: च यस्य स: not, is, earning, and, maintaining, and, whose, he; आत्मवान् full of the Self.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः । ४६ ।

All the Veda-s are as useful to an enlightened Brāhmaṇa as is a tank in a place covered all over with water. (46)

यावान् as much; अर्थ: use; उदपाने in a small pool; सर्वत: everywhere; संप्लुतोदके = संप्लुते उदके (in state of a place being) flooded, (in, *i.e.*, with) water; तावान् so much; सर्वेषु (in) all; वेदेषु in Veda-s; ब्राह्मणस्य of Brāhmaṇa; विजानत: (of) learned.

कर्मण्येवाधिकारस्ते, मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः, मा ते सङ्गोऽस्त्वकर्मणि । ४७ ।

[1] Guṇas= attributes, or forms of energy. They are Sattva, intelligence; Rajas, activity, or passion; Tamas, inertia, or darkness.
[2] Sattva.

Thy business is with action only, never with its fruits; so let not fruit of action be thy motive, nor be thou to inaction attached. (47)

कर्मणि in action; एव only; अधिकारः right; ते to thee; मा not; फलेषु in fruits; कदाचन at any time; मा not; कर्मफलहेतुः = कर्मणः फलं हेतुः यस्य सः of action, fruit, motive, whose, he; भूः be; मा not; ते thy; सङ्गः attachment; अस्तु let (there) be; अकर्मणि in inaction.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा, धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा; समत्वं योग उच्यते ।४८।

Perform action, O Dhanaṃjaya!, dwelling in union with the divine, renouncing attachments, and balanced evenly in success and failure; equilibrium is called yoga. (48)

योगस्थः yoga-seated; कुरु, perform; कर्माणि actions; सङ्गम् attachment; त्यक्त्वा having abandoned; धनंजय O Dhanaṃjaya ; सिद्ध्यसिद्ध्योः = सिद्धौ च असिद्धौ च in success, and, in non-success, and; समः same; भूत्वा having become; समत्वम् equality; योगः yoga; उच्यते is called.

दूरेण ह्यवरं कर्म बुद्धियोगाद्, धनंजय ।
बुद्धौ शरणमन्विच्छ; कृपणाः फलहेतवः । ४९ ।

Far lower than the Yoga of Discrimination is action, O Dhanaṃjaya! Take thou refuge in Pure Reason; pitiable are they who work for fruit. (49)

दूरेण by far; हि indeed; अवरम् inferior; कर्म action; बुद्धियोगात् = बुद्धेः योगात् of discrimination, than yoga; धनंजय O Dhanaṃjaya ; बुद्धौ in Pure Reason; शरणम् refuge; अन्विच्छ, seek, कृपणाः pitiable; फलहेतवः = फलं हेतुः येषां ते fruit, motive, whose, they.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व ; योगः कर्मसु कौशलम् । ५० ।

United to Pure Reason, one abandoneth here both good and evil deeds; therefore cleave thou to yoga; yoga is skill in action. (50)

बुद्धियुक्तः = बुद्ध्या युक्तः with knowledge, endowed; जहाति (he) throws away; इह here; उभे both; सुकृतदुष्कृते = सुकृतं च दुष्कृतं च good deed, and, evil deed, and; तस्मात् therefore; योगाय for (to) yoga; युज्यस्व be united, (prepare); योगः yoga; कर्मसु in actions; कौशलम् skill.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा, मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः, पदं गच्छन्त्यनामयम् । ५१ ।

Sages, united to Pure Reason, renounce the fruit which action yieldeth, and, liberated from bonds of birth, they go to the blissful seat. (51)

कर्मजम् action-born; बुद्धियुक्ताः united to buddhi; हि indeed; फलम् fruit; त्यक्त्वा having abandoned; मनीषिणः the wise; जन्मबन्धविनिर्मुक्ताः = जन्मनः बन्धात् विनिर्मुक्ताः of birth, from bondage, freed; पदम् abode; गच्छन्ति go; अनामयम् painless.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च । ५२ ।

When thy mind shall escape from this tangle of delusion, then thou shalt rise to indifference as to what has been heard and shall be heard. (52)

यदा when; ते thy; मोहकलिलम् = मोहस्य कलिलम् of delusion, the confusion; बुद्धिः mind; व्यतितरिष्यति will cross; तदा then; गन्तासि (thou) shalt go; निर्वेदम् to indifference; श्रोतव्यस्य of (what) should be heard; श्रुतस्य of (what) has been heard; च and.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिः, तदा योगमवाप्स्यसि । ५३ ।

When thy mind, bewildered by the Śruti, shall stand immovable, fixed in contemplation, then shalt thou attain unto yoga. (53)

श्रुतिविप्रतिपन्ना = श्रुतिभिः विप्रतिपन्ना by scripture-texts, distracted; ते thy; यदा when; स्थास्यति shall stand; निश्चला immovable; समाधौ in samādhi; अचला unmoved; बुद्धिः Pure Reason; तदा then; योगम् to yoga; अवाप्स्यसि (thou) shalt attain.

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य, केशव ।
स्थितधीः किं प्रभाषेत, किमासीत, व्रजेत किम् । ५४ ।

Arjuna said:

What is the mark of him who is stable of mind, steadfast in contemplation, O Keśava!, how doth the stable-minded talk, how doth he sit, how walk? (54)

स्थितप्रज्ञस्य = स्थिता प्रज्ञा यस्य तस्य steady, intelligence, whose, his; का what; भाषा definition; समाधिस्थस्य = of the samādhi-seated; केशव O Keśava ; स्थितधीः = स्थिता धीः यस्य सः fixed, mind, whose, he; किम् what; प्रभाषेत may (he) speak; किम् what (how); आसीत may (he) sit; व्रजेत may (he) walk; किम् what (how).

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्, पार्थ, मनोगतान् ।
आत्मन्येवात्मना तुष्टः, स्थितप्रज्ञस्तदोच्यते । ५५ ।

The Blessed Lord said:

When a man abandoneth, O Pārtha!, all desires of heart, and is satisfied in SELF by SELF, then is he called stable in mind. (55)

प्रजहाति (he) throws away; यदा when; कामान् desires; सर्वान् all; पार्थ O Pārtha ; मनोगतान् = मनः गतान् to mind, gone; आत्मनि in Self; एव only; आत्मना by Self; तुष्टः satisfied; स्थितप्रज्ञः steadfast in mind; तदा then; उच्यते (he) is called.

दुःखेष्वनुद्विग्नमनाः, सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते । ५६ ।

He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a sage of stable mind. (56)

दुःखेषु in pains; अनुद्विग्नमनाः = न उद्विग्नं मनः यस्य सः not, agitated, mind, whose, he; सुखेषु in pleasures; विगतस्पृहः = विगता स्पृहा यस्य सः gone, desire, whose, he; वीतरागभयक्रोध; = वीतः रागः च भयं च क्रोधः च यस्य सः gone, desire, and, fear, and, anger, and, whose, he; स्थितधीः steady-minded (see verse 54 *supra*); मुनिः sage, उच्यते (he) is called.

यः सर्वत्रानभिस्नेहः, तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि, तस्य प्रज्ञा प्रतिष्ठिता । ५७ ।

He who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such a one the understanding is well-poised. (57)

यः he who; सर्वत्र everywhere; अनभिस्नेहः unattached; तत् that; तत् that (whatever); प्राप्य having obtained; शुभाशुभम् = शुभं च अशुभं च pleasant, and, unpleasant, and; न not; अभिनन्दति rejoices; न not; द्वेष्टि hates; तस्य of him; प्रज्ञा the intelligence; प्रतिष्ठिता (is) established.

यदा संहरते चायं, कूर्मोऽङ्गानीव, सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः, तस्य प्रज्ञा प्रतिष्ठिता । ५८ ।

When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from objects of sense, then is his understanding well-poised. (58)

4

यदा when; संहरते draws in; च and; अयम् this one; कूर्मः tortoise; अङ्गानि limbs; इव like; सर्वशः from all (or everywhere); इन्द्रियाणि senses; इन्द्रियार्थेभ्यः = इन्द्रियाणाम् अर्थेभ्यः of senses, from objects; तस्य of him; प्रज्ञा intelligence; प्रतिष्ठिता (is) established.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं; रसोऽप्यस्य परं दृष्ट्वा निवर्तते । ५९ ।

Objects of sense, but not the relish (desire) for them, turn away from an abstemious dweller in the body; and even relish turneth away from him after the Supreme is seen.[1] (59)

विषयाः objects of sense, विनिवर्तन्ते turn away; निराहारस्य (of the) foodless; देहिनः of the embodied; रसवर्जम् = रसं वर्जयित्वा relish, excepting; रसः relish; अपि even; अस्य of him; परम् Supreme; दृष्ट्वा having seen; निवर्तते turns away.

यततो ह्यपि, कौन्तेय, पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः । ६० ।

O son of Kuntī!, the excited senses of even a wise man, though he be striving, impetuously carry away his mind. (60)

यततः of the endeavouring; हि indeed; अपि even; कौन्तेय O Kaunteya; पुरुषस्य of man; विपश्चितः (of the)

[1] The objects turn away when rejected, but still desire for them remains; even desire is lost when the Supreme is seen.

wise; इन्द्रियाणि senses; प्रमाथीनि uptearing or overwhelming; हरन्ति carry away; प्रसभम् impetuously; मन: mind.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता । ६१ ।

Having restrained them all, he should sit harmonised, I his supreme goal; for whose senses are mastered, of him the understanding is well-poised. (61)

तानि them; सर्वाणि all; संयम्य having restrained; युक्तः joined; आसीत should sit; मत्परः = अहं परः यस्य सः I, supreme goal, whose, he; वशे in control; हि indeed; यस्य of whom; इन्द्रियाणि senses; तस्य of him; प्रज्ञा intelligence; प्रतिष्ठिता (is) established, steadied.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः, कामात्क्रोधोऽभिजायते । ६२ ।

Man, musing on objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth; (62)

ध्यायतः (of the) meditating; विषयान् (on) objects (of the senses); पुंसः of man; सङ्गः attachment; तेषु in them; उपजायते is born; सङ्गात् from attachment; संजायते arises; कामः desire; कामात् from desire; क्रोधः anger; अभिजायते is born (against what tends to frustrate it).

क्रोधाद्भवति संमोहः, संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो, बुद्धिनाशात्प्रणश्यति । ६३ ।

From anger proceedeth delusion; from delusion confused memory; from confused memory destruction of reason; from destruction of reason he perishes. (63)

क्रोधात् from anger; भवति becomes; संमोहः delusion; संमोहात् from delusion; स्मृतिविभ्रमः = स्मृतेः विभ्रमः of memory, confusion; स्मृतिभ्रंशात् = स्मृतेः भ्रंशात् of memory, from confusion; बुद्धिनाशः = बुद्धेः नाशः of reason, destruction; बुद्धिनाशात् from destruction of reason; प्रणश्यति (he) perishes.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैः, विधेयात्मा, प्रसादमधिगच्छति । ६४ ।

But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by SELF, goeth to Peace. (64)

रागद्वेषवियुक्तैः = रागेण च द्वेषेण च वियुक्तैः with (from) attraction, and, (from) repulsion, and, (by) disjoined; तु indeed; विषयान् objects of sense; इन्द्रियैः with senses; चरन् moving (after); आत्मवश्यैः = आत्मनः वश्यैः of Self, (by) the controlled; विधेयात्मा = विधेयः आत्मा यस्य सः subdued, self, whose, he; प्रसादम् to peace; अधिगच्छति attains.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते । ६५ ।

In that peace extinction of all pains ariseth for him; for of him whose heart is peaceful reason soon attaineth equilibrium. (65)

प्रसादे in (the state of) peace; सर्वदु:खानाम् = सर्वेषां दु:खानाम् (of) all, of pains; हानि: destruction; अस्य of him; उपजायते arises; प्रसन्नचेतस: = प्रसन्नं चेत: यस्य तस्य peaceful, mind, whose, his; हि indeed; आशु quickly; बुद्धि: reason; पर्यवतिष्ठते settles down.

नास्ति बुद्धिरयुक्तस्य, न चायुक्तस्य भावना।
न चाभावयत: शान्ति:, अशान्तस्य कुत: सुखम्। ६६।

There is no pure Reason for the non-harmonised, nor for the non-harmonised is there concentration; for him without concentration there is no peace, and for the unpeaceful how can there be happiness? (66)

न not; अस्ति is; बुद्धि: reason; अयुक्तस्य of the un-controlled; न not; च and; अयुक्तस्य of uncontrolled; भावना meditation; न not; च and; अभावयत: of non-meditating; शान्ति: peace; अशान्तस्य of unpeaceful; कुत: whence; सुखम् happiness.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि। ६७।

Such of the roving senses as mind yieldeth to, that hurries away understanding, just as the gale hurries away a ship upon the waters. (67)

इन्द्रियाणाम् of senses; हि indeed; चरताम् moving; यत् which; मन: mind; अनुविधीयते is conformed to; तत् that; अस्य of him; हरति carries away; प्रज्ञाम् intelligence; वायु: wind; नावम् ship; इव like; अम्भसि in water.

तस्माद्यस्य, महाबाहो, निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः, तस्य प्रज्ञा प्रतिष्ठिता । ६८ ।

Therefore, O mighty-armed!, whose senses are all completely restrained from objects of sense, of him understanding is well-poised. (68)

तस्मात् therefore; यस्य of whom; महाबाहो O mighty-armed (see verse 26 *supra*); निगृहीतानि restrained; सर्वशः everywhere; इन्द्रियाणि the senses; इन्द्रियार्थेभ्यः (see 58) from objects of senses; तस्य of him; प्रज्ञा intelligence; प्रतिष्ठिता (is) established.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः । ६९ ।

That which is night of all beings, for the disciplined man is time of waking; when other beings are waking, then is night for the Muni who seeth.[1] (69)

या which; निशा night; सर्वभूतानाम् = सर्वेषां भूतानाम् (of) all, of beings; तस्याम् in that; जागर्ति wakes; संयमी the disciplined (one); यस्याम् in which; जाग्रति wake; भूतानि creatures; सा that; निशा night; पश्यतः (of the) seeing; मुनेः of the Muni.

[1] The Sage is awake to things over which the ordinary man sleeps, and the eyes of the Sage are open to truths shut out from the common vision, while, *vice versa*, that which is real for the masses is illusion for the Sage also. Night-time is quieter, more free from noise, and therefore more fit for meditation, if the person dwells away from crowded cities which are often as noisy in night as in day.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी । ७० ।

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved—not he who desireth desires. (70)

आपूर्यमाणम् (ever) being filled; अचलप्रतिष्ठम् = अचला प्रतिष्ठा यस्य तम् unmoving, status, whose, him; समुद्रम् (in) to the ocean; आप: waters; प्रविशन्ति enter; यद्वत् as; तद्वत् so; कामा: (objects of) desire; यम् (in) to whom; प्रविशन्ति enter; सर्वे all; स: he; शान्तिम् peace; आप्नोति obtains; न not; कामकामी = कामानां कामी of (objects of) desires, the desirer.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति । ७१ ।

Whoso forsaketh all desires and goeth (wanders, acts, lives his life) free from yearnings, selfless and without egoism—he goeth to Peace. (71)

विहाय having thrown away; कामान् desires; य: he who; सर्वान् all; पुमान् man; चरति goes wanders; नि:स्पृह: without desire; निर्मम: without-mine (-ness); निरहंकार: without-egoism; स: he; शान्तिम् to peace; अधिगच्छति attains.

एषा ब्राह्मी स्थितिः, पार्थ, नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति । ७२ ।

This is the ETERNAL state, O son of Pṛthā! Having attained thereto none is bewildered. Who, even at the death-hour, is established therein, he goeth to the Nirvāṇa of the ETERNAL. (72)

एषा this; ब्राह्मी of Brahma; स्थितिः status; पार्थ O Pārtha; न not; एनाम् this; प्राप्य having obtained; विमुह्यति is confused; स्थित्वा having sat (been established); अस्याम् in this; अन्तकाले = अन्तस्य काले of the end, in the time; अपि even; ब्रह्मनिर्वाणम् = ब्रह्मणः निर्वाणम् of Brahma, to Nirvāṇa; ऋच्छति attains.

इति श्रीमद्भगवद्गीता॰ सांख्ययोगो नाम द्वितीयोऽध्यायः

Thus in glorious BHAGAVAD GĪTĀ the second discourse entitled:

YOGA BY THE SĀṂKHYA

THIRD DISCOURSE

अर्जुन उवाच ।
ज्यायसी चेत्कर्मणस्ते मता बुद्धिः, जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि, केशव । १ ।

Arjuna said:

If it be thought by Thee that knowledge is superior to action, O Jaṇārdana!, why dost Thou, O Keśava, enjoin on me this terrible action? (1)

ज्यायसी superior; चेत् if; कर्मणः than action; ते of (by) thee; मता thought; बुद्धिः knowledge; जनार्दन O Janārdana; तत् then; किम् why; कर्मणि in action; घोरे (in) terrible; माम् me; नियोजयसि (thou) engagest; केशव O Keśava.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् । २ ।

With confused words Thou only perplexest my understanding; therefore tell me with certainty the one way by which I may reach bliss. (2)

व्यामिश्रेण (with) intermixed; इव as it were; वाक्येन with speech; बुद्धिम् understanding; मोहयसि (thou) perplexest; इव as it were; मे my; तत् so; एकम् one; वद

speak; निश्चित्य having decided; येन by which; श्रेयः better (the good); अहम् I; आप्नुयाम् may obtain.

श्रीभगवानुवाच ।
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां, कर्मयोगेण योगिनाम् । ३ ।

The Blessed Lord said:

In this world a twofold path, was declared by me before O sinless one!; that of yoga by knowledge, of the Sāṃkhya-s; and that of yoga by action, of the Yogin-s. (3)

लोके in world; अस्मिन् (in) this; द्विविधा twofold; निष्ठा belief; पुरा formerly; प्रोक्ता said; मया by me; अनघ O sinless one; ज्ञानयोगेन = ज्ञानस्य योगेन of knowledge, by yoga; सांख्यानाम् of Sāṃkhya-s; कर्मयोगेण = कर्मणः योगेन of action, by yoga; योगिनाम् of Yogin-s.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति । ४ ।

Man winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection. (4)

न not; कर्मणाम् of actions; अनारम्भात् from (by) non-commencement; नैष्कर्म्यम् inactivity; पुरुषः man; अश्नुते obtains; न not; च and; संन्यसनात् from (by) renunciation; एव only; सिद्धिम् perfection; समधिगच्छति attains.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वैः प्रकृतिजैर्गुणैः । ५ ।

Nor can anyone, ever for an instant, remain really actionless; for helplessly is everyone driven to action by the qualities born of nature. (5)

नहि not; कश्चित् anyone; क्षणम् a moment; अपि even; जातु ever; तिष्ठति stands; अकर्मकृत् un-action-performing; कार्यते is made to do; हि indeed; अवशः helpless; कर्म action; सर्वः all; प्रकृतिजैः (by) nature-born; गुणैः by qualities.

कर्मेन्द्रियाणि संयम्य, य आस्ते मनसा स्मरन्।
इन्द्रियार्थान्, विमूढात्मा, मिथ्याचारः स उच्यते। ६।

Who sitteth, controlling organs of action, but dwelling in his mind on objects of senses that bewildered man is called a hypocrite. (6)

कर्मेन्द्रियाणि = कर्मणाम इन्द्रियाणि of actions, organs; संयम्य having controlled; यः who; आस्ते sits; मनसा by mind; स्मरन् remembering; इन्द्रियार्थान् objects of senses (see ii. 58); विमूढात्मा = विमूढः आत्मा यस्य सः confused, mind, whose, he; मिथ्याचारः = मिथ्या आचारः यस्य सः false, conduct, whose, he; सः he; उच्यते is called.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन।
कर्मेन्द्रियैः कर्मयोगमसक्तः, स विशिष्यते। ७।

But who, controlling senses by mind O Arjuna!, with organs of action, without attachment, performeth yoga by action,[1] he is worthy. (7)

[1] Karma-yoga is consecration of physical energy on the Divine Altar; *i.e.*, the using of one's organs of action simply in service, in obedience to Law and Duty.

यः who; तु indeed; इन्द्रियाणि senses; मनसा by mind; नियम्य having controlled; आरभते commences; अर्जुन O Arjuna; कर्मेन्द्रियैः by organs of action; कर्मयोगम् karma-yoga; असक्तः unattached; सः he; विशिष्यते excels.

नियतं कुरु कर्म त्वं ; कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः । ८ ।

Perform thou right action for action is superior to inaction, and, (if thou art) inactive, even maintenance of thy body would not be possible. (8)

नियतम् prescribed (or certainly); कुरु do; कर्म action; त्वम् thou; कर्म action; ज्यायः better; हि indeed; अकर्मणः than inaction; शरीरयात्रा = शरीरस्य यात्रा of body, pilgrimage; अपि even; च and; ते thy; न not; प्रसिध्येत् would succeed; अकर्मणः from (by) inaction.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म, कौन्तेय, मुक्तसङ्गः समाचर । ९ ।

The world is bound by action, unless performed for sake of sacrifice; for that sake, free from attachment, O son of Kuntī!, perform thou action. (9)

यज्ञार्थात् = यज्ञस्य अर्थात् of sacrifice, (from) for sake of; कर्मणः from (than) action; अन्यत्र otherwhere; लोकः world; अयम् this; कर्मबन्धनः = कर्म बन्धनं यस्य सः action, bond, whose, it; तदर्थम् = तस्य अर्थम् of that, for sake; कर्म action; कौन्तेय O Kaunteya; मुक्तसङ्गः = मुक्तः सङ्गः

येन सः abandoned, attachment, by whom, he; समाचर perform.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् । १० ।

Having in ancient times emanated mankind together with sacrifice, the Lord of Progeny said: 'By this shall ye propagate; be this to you the giver of desires'. (10)

सहयज्ञाः = यज्ञेन सह with sacrifice, together; प्रजाः peoples; सृष्ट्वा having emanated; पुरा formerly; उवाच said; प्रजापतिः Prajāpati; अनेन by this; प्रसविष्यध्वत् shall propagate (ye); एषः this; वः of you; अस्तु let be; इष्टकामधुक् = इष्टान् कामान् दोग्धि desired, objects, milks.

देवान्भावयतानेन, ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ । ११ ।

"With this nourish ye the Shining Ones, and may the Shining Ones nourish you; thus nourishing one another ye shall reap supremest good. (11)

देवान् gods; भावयत nourish (ye); अनेन by this; ते those; देवाः gods; भावयन्तु may nourish; वः you; परस्परम् each other; भावयन्तः nourishing; श्रेयः good; परम् the highest; अवाप्स्यथ (ye) shall obtain.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः । १२ ।

For, nourished by sacrifice, the Shining Ones shall bestow on you the enjoyments you desire. A thief verily

is he who enjoyeth what is given by Them without returning Them aught. (12)

इष्टान् desired; भोगान् enjoyments; हि indeed; वः to you; देवाः gods; दास्यन्ते will give; यज्ञभाविताः = यज्ञेन भाविताः by sacrifice, nourished; तैः by them; दत्तान् given; अप्रदाय not having given (returned); एभ्यः to these; यः who; भुङ्क्ते enjoys; स्तेनः thief; एव only; सः he.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् । १३ ।

The righteous, who eat the remains of sacrifice, are freed from all sins; but the impious, who dress food for their own sakes, they verily eat sin. (13)

यज्ञशिष्टाशिनः = यज्ञस्य शिष्टम् अश्नन्ति ते of sacrifice, remains, (who) eat, they; सन्तः the good; मुच्यन्ते are freed; सर्वकिल्बिषै = सर्वैः किल्बिषैः by (from) all, by (from) sins; भुञ्जते eat; ते those; तु indeed; अघम् evil; पापाः sinners; ये who; पचन्ति cook; आत्मकारणात् = आत्मनः कारणात् of self, from (for) cause (sake).

अन्नाद्भवन्ति भूतानि, पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो, यज्ञः कर्मसमुद्भवः । १४ ।

From food creatures become; from rain is the production of food; rain proceedeth from sacrifice; sacrifice ariseth out of action. (14)

अन्नात् from food; भवन्ति become; भूतानि creatures; पर्जन्यात् from rain; अन्नसंभवः = अन्नस्य संभवः of food, the

production; यज्ञात् from sacrifice; भवति becomes; पर्जन्यः rain; यज्ञः sacrifice; कर्मसमुद्भवः = कर्मणः समुद्भवः यस्य सः from action, arising, whose, that.

कर्म ब्रह्मोद्भवं विद्धि, ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् । १५ ।

Know thou that from Brahma action groweth, and Brahma from the Imperishable cometh. Therefore the ETERNAL, the all-permeating, is ever present in sacrifice. (15)

कर्म action; ब्रह्मोद्भवम् = ब्रह्मणः उद्भवः यस्य तत् from Brahma (*Veda-s*), arising, whose, that; विद्धि know; ब्रह्म Brahma; अक्षरसमुद्भवम् = अक्षरात् समुद्भवः यस्य तत् from the Imperishable, arising, whose, that; तस्मात् therefore; सर्वगतम् everywhere-going; ब्रह्म Brahma; नित्यम् constantly; यज्ञे in sacrifice; प्रतिष्ठितम् (is) established.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं, पार्थ, स जीवति । १६ ।

He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he, O son of Pṛthā!, liveth in vain. (16)

एवम् thus; प्रवर्तितम् set turning; चक्रम् wheel; न not; अनुवर्तयति follows; इह here; यः who; अघायुः = अघम् आयुः यस्य सः evil, life, whose, he; इन्द्रियारामः = इन्द्रियेषु आरामः यस्य सः in senses, rejoicing, whose, he; मोघम् uselessly; पार्थ O Pārtha; सः he; जीवति lives.

यस्त्वात्मरतिरेव स्यात्, आत्मतृप्तश्च मानवः।
आत्मन्येव च संतुष्टः, तस्य कार्यं न विद्यते। १७।

But the man who rejoiceth in SELF, with the SELF is satisfied, and is content in SELF, for him verily there is nothing to do. (17)

यः who; तु indeed; आत्मरतिः = आत्मनि रतिः यस्य सः in Self, pleasure, whose, he; एव only; स्यात् may be; आत्मतृप्तः = आत्मना तृप्तः by Self, satisfied; च and; मानवः the man; आत्मनि in Self; एव only; च and; संतुष्टः contented; तस्य of him; कार्यम् work) to be done; न not; विद्यते is.

नैव तस्य कृतेनार्थो, नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः। १८।

For him there is no interest in things done in this world, nor any in things not done, nor doth any object of his depend on any being. (18)

न not; एव even; तस्य of him; कृतेन with action; अर्थः concern; न not; अकृतेन with inaction; इह here; कश्चन any; न not; च and; अस्य of this one; सर्वभूतेषु = सर्वेषु भूतेषु (in) all, in creatures; कश्चित् any; अर्थव्यपाश्रयः = अर्थस्य व्यपाश्रयः of (an) interest dependence.

तस्मादसक्तः सततं कार्यं कर्म समाचर।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः। १९।

Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme. (19)

तस्मात् therefore; असक्तः unattached; सततम् always; कार्यम् (necessary) to be done; कर्म action; समाचर perform; असक्तः unattached; हि indeed; आचरन् performing; कर्म action; परम् the Supreme; आप्नोति obtains; पूरुषः man.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि । २० ।

Janaka and others indeed attained to perfection by action; then having an eye to the welfare of the world also, thou shouldst perform action. (20)

कर्मणा by action; एव only; हि indeed; संसिद्धिम् to perfection; आस्थिताः attained; जनकादयः = जनकः आदिः येषां ते Janaka, beginning, whose, they; लोकसंग्रहम् = लोकस्य संग्रहम् of world, organisation; एव even; अपि also; संपश्यन् looking to; कर्तुम् to do; अर्हसि thou shouldst.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते । २१ ।

Whatsoever a great man doeth, that other men also do; the standard he setteth up, that the people go. (21)

यत् what; यत् what; आचरति does; श्रेष्ठः best; तत् that; तत् that; एव only; इतरः other; जनः people; सः he; यत् what; प्रमाणम् measure (authority); कुरुते makes; लोकः world (people); तत् that; अनुवर्तते follows.

न मे, पार्थ, अस्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि । २२ ।

There is nothing in the three worlds, O Pārtha!, that should be done by Me, nor anything unattained that might be attained; yet I mingle in action. (22)

न not; मे of me; पार्थ O Pārtha ; अस्ति is; कर्तव्यम् to be done; त्रिषु (in the) three; लोकेषु (in) worlds; किंचन anything; न not; अनवाप्तम् unobtained; अवाप्तव्यम् to be obtained; वर्ते exist (I); एव still; च and; कर्मणि in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते[1] मनुष्याः पार्थ सर्वशः । २३ ।

For if I mingled not ever in action, unwearied, men all around follow My path, O son of Pṛthā! (23)

यदि if; हि indeed; अहम् I; न not; वर्तेयं should exist; जातु ever; कर्मणि in action; अतन्द्रितः unwearied; मम my; वर्त्म path; अनुवर्तन्ते follow; मनुष्याः men; पार्थ O Pārtha; सर्वशः everywhere.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यां, उपहन्यामिमाः प्रजाः[2] । २४ ।

These worlds would fall into ruin, if I did not perform action; I should be the author of confusion of castes, and should destroy these peoples. (24)

[1] Kashmir reading is अनुवर्तेरन् 'would follow' which is better
[2] See i, 41 etc., *supra*.

उत्सीदेयु: would be destroyed; इमे these; लोका: worlds; न not; कुर्याम् if (I) perform; कर्म action; चेत् if; अहम् I; संकरस्य of confusion; च and; कर्ता author; स्याम् (I) would be; उपहन्याम् (I) would destroy; इमा: these; प्रजा: peoples.

सक्ता: कर्मण्यविद्वांसो यथा कुर्वन्ति, भारत ।
कुर्याद्विद्वांस्तथासक्त:, चिकीर्षुर्लोकसंग्रहम् । २५ ।

As the ignorant act from attachment to action, O Bhārata!, so should the wise act without attachment, desiring the welfare of the world. (25)

सक्ता: attached; कर्मणि in (to) action; अविद्वांस: unwise; यथा as; कुर्वन्ति act; भारत O Bhārata ; कुर्यात् should act; विद्वान् wise man; तथा so; असक्त: unattached; चिकीर्षु: desiring to make; लोकसंग्रहम् (see verse 20 *supra*) welfare of the world.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्त: समाचरन् । २६ ।

Let no wise man unsettle the mind of ignorant people attached to action; but acting in harmony with Me let him render all action attractive. (26)

न not; बुद्धिभेदम् = बुद्धे: भेदम् of reason, breaking-up; जनयेत् should produce; अज्ञानाम् of the unknowing; कर्मसङ्गिनाम् = कर्मणि सङ्ग: येषां तेषाम् in action, attachment, whose, of them; जोषयेत् should cause (others) to like; सर्वकर्माणि = सर्वाणि कर्माणि all actions; विद्वान् wise man; युक्त: united, (balanced); समाचरन् acting.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते । २७ ।

All actions are wrought by Properties of nature only. The (individualised) self, deluded by egoism, thinketh: "I am the doer". (27)

प्रकृतेः of Nature; क्रियमाणानि being performed; गुणैः by properties; कर्माणि actions; सर्वशः everywhere; अहंकार-विमूढात्मा = अहंकारेण विमूढः आत्मा यस्य सः by egoism, deluded, self, whose, he; कर्ता the doer; अहम् I; इति thus; मन्यते thinks. (Guṇa-s are sattva, rajas and tamas).

तत्त्ववित्तु, महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु[1] वर्तन्त इति मत्वा न सज्जते । २८ ।

But he, O mighty-armed!, who knoweth the essence of the distinctions of properties and functionings, holding that 'properties are at work in their functionings,'[1] is not attached. (28)

तत्त्ववित् essence-knower; तु indeed; महाबाहो O mighty-armed (ii, 26); गुणकर्मविभागयोः = गुणानां च कर्मणां च विभागयोः of properties, and, of actions, and, of the (two) distinctions;[2] गुणाः properties; गुणेषु in functionings;

[1] Nature-manifestations as sense-organs move amid other manifestations as sense-objects. A suggested reading is: 'Functions dwell in propensities.' Kashmir reading, गुणार्थे, in their respective objects', seems better.

[2] गुणकर्मविभागयोः (*a*) Śaṃkara says, "of guṇa-vibhāga and karma-vibhāga" = of the *class* of guṇa-s and the *class* of karma-s; or (*b*) vibhāga = appointment, arrangement, arrangements of guṇa-s and of karma-s, or *relations* of them.

वर्तन्ते exist; इति thus; मत्वा having thought; न not; सज्जते is attached.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् । २९ ।

Those deluded by the qualities of nature are attached to the functions of the qualities. The man of perfect knowledge should not unsettle the foolish whose knowledge is imperfect. (29)

प्रकृतेः of nature; गुणसंमूढाः = गुणैः संमूढाः by qualities; deluded; सज्जन्ते are attached; गुणकर्मसु = गुणानां कर्मसु of qualities, in actions; तान् those; अकृत्स्नविदः not-all-knowing; मन्दान् the slow; कृत्स्नवित् the all-knowing; न not; विचालयेत् should unsettle.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा, युध्यस्व विगतज्वरः । ३० ।

Surrendering all actions to Me, with thy thoughts resting on the Supreme SELF, from hope and egoism freed, and of mental fever cured, engage in battle. (30)

मयि in me; सर्वाणि all; कर्माणि actions; संन्यस्य having offered up; अध्यात्मचेतसा = अध्यात्मनि चेतसा in the Self, with mind; निराशीः unhoping; निर्ममः without 'mine'; भूत्वा having become; युध्यस्व fight (thou); विगतज्वरः = विगतः ज्वरः यस्य सः gone, fever, whose, he.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो, मुच्यन्ते तेऽपि कर्मभिः । ३१ ।

Who abide ever in this teaching of Mine, full of faith and free from cavilling, they too are released from actions. (31)

ये (they) who; मे my; मतम् opinion; इदम् this; नित्यम् constantly; अनुतिष्ठन्ति follow; मानवाः men; श्रद्धावन्तः faith-filled; अनसूयन्तः not cavilling; मुच्यन्ते are freed; ते they; अपि also;[1] कर्मभिः by (from) actions.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः । ३२ ।

Who carp at My teaching and act not thereon, senseless, deluded in all knowledge, know thou these mindless ones as fated to be destroyed. (32)

ये who; तु indeed; एतत् this; अभ्यसूयन्तः carping at; न not; अनुतिष्ठन्ति follow; मे my; मतम् opinion; सर्वज्ञान-विमूढान् = सर्वस्मिन् ज्ञाने विमूढान् (in) all, in knowledge, deluded; तान् these; विद्धि know (thou); नष्टान् destroyed; अचेतसः mindless.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि; निग्रहः किं करिष्यति । ३३ ।

Even the man of knowledge behaves in conformity with his own nature; beings follow nature; what shall restraint avail? (33)

सदृशम् conformably; चेष्टते behaves; स्वस्याः (of) his own; प्रकृतेः of nature; ज्ञानवान् the wise man; अपि even;

[1] Kashmir reading 'सर्वकर्मभिः from all actions' is distinctly better.

प्रकृतिम् to nature; यान्ति go; भूतानि creatures; निग्रहः restraint; किम् what; करिष्यति will do.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ । ३४ ।

Affection and aversion for objects of sense abide in senses; let none come under dominion of these two; they are obstructors of the path. (34)

इन्द्रियस्य of sense; इन्द्रियस्य of the sense; अर्थे in object; रागद्वेषौ = रागः च द्वेषः च attraction, and, repulsion, and; व्यवस्थितौ seated; तयोः of these (two); न not; वशम् (under) control; आगच्छेत् let (him) come; तौ these (two); हि indeed; अस्य his; परिपन्थिनौ (two) obstructors of the way.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः, परधर्मो भयावहः । ३५ ।

Better one's own duty, though destitute of merit, than the duty of another, well discharged. Better death in the discharge of one's own duty; the duty of another is full of danger. (35)

श्रेयान् better; स्वधर्मः own-duty; विगुणः without (good) quality; परधर्मात् = परस्य धर्मात् of another, than duty; स्वनुष्ठितात् (than) well done; स्वधर्मे in own-duty; निधनम् death; श्रेयः better; परधर्मः another's duty; भयावहः fear-bringing.

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽय पापं चरति पूरुषः ।
अनिच्छन्नपि, वार्ष्णेय, बलादिव नियोजितः । ३६ ।

Arjuna said:

But driven by what does a man commit sin, reluctantly indeed, O Vārṣṇeya!, as it were by force constrained? (36)

अथ now; केन by what; प्रयुक्तः impelled; अयम् this; पापम् sin; चरति does; पूरुषः man; अनिच्छन् undesiring; अपि even; वार्ष्णेय O Vārṣṇeya ; बलात् by force; इव as it were; नियोजितः compelled.

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा, विद्धयेनमिह वैरिणम् । ३७ ।

The Blessed Lord said:

It is lust, it is hate, begotten by the quality of rajas; all-consuming, all-polluting, know thou this as (the great) foe here. (37)

कामः lust; एषः this; क्रोधः hate, wrath; एषः this; रजोगुणसमुद्भवः = रजसः गुणात् समुद्भवः यस्य सः of activity, from quality, birth, whose, it; महाशनः = महत् अशनं यस्य सः great, devouring, whose, it; महापाप्मा very sinful; विद्धि know (thou); एनम् this; इह here; वैरिणम् foe.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भः, तथा तेनेदमावृतम् । ३८ ।

As a flame is enveloped by smoke, as a mirror by dust, as embryo is wrapped by amnion, so This[1] is enveloped by it. (38)

धूमेन by smoke; आव्रियते is enwrapped; वह्निः fire; यथा as; आदर्शः a mirror; मलेन by dust; च and; यथा as; उल्बेन by amnion; आवृतः enwrapped; गर्भः embryo; तथा so; तेन by it; इदम् this आवृतम् enwrapped.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण, कौन्तेय, दुष्पूरेणानलेन च । ३९ ।

Enveloped is wisdom by this constant enemy of the wise in the form of Desire, which is insatiable as fire. (39)

आवृतम् enveloped; ज्ञानम् wisdom; एतेन (by) this; ज्ञानिनः of wise man; नित्यवैरिणा by constant enemy; कामरूपेण = कामः रूपं यस्य तेन desire (of two kinds, to grasp and to thrust away), form whose, by him; कौन्तेय O Kaunteya; दुष्पूरेण (by) unfillable; अनलेन by fire; च and.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् । ४० ।

Senses, mind and reason are said to be its seat; by these, enveloping wisdom, it bewilders the dweller in body. (40)

[1] The universe: "This" as opposed to "THAT" the ETERNAL. Some say "This" stands for "knowledge".

इन्द्रियाणि senses; मन: mind; बुद्धि: reason; अस्य of this; अधिष्ठानम् seat; उच्यते is called; एतै: by these; विमोहयति bewilders; एष: this; ज्ञानम् wisdom; आवृत्य having enveloped; देहिनम् the embodied one.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य, भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् । ४१ ।

Therefore, O best of Bhārata-s!, mastering first the senses, do thou slay this thing of sin, destructive of wisdom and knowledge. (41)

तस्मात् therefore, त्वम् thou; इन्द्रियाणि senses; आदौ in beginning; नियम्य having controlled; भरतर्षभ=भरतानाम् ऋषभ of Bhārata-s, O best; पाप्मानम् sin; प्रजहि slay; हि indeed; एनम् this; ज्ञानविज्ञाननाशनम् = ज्ञानस्य च विज्ञानस्य च नाशनम्, of (philosophical) knowledge, and of (scientific) knowledge, destroyer.

इन्द्रियाणि पराण्याहुः इन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिः, यो बुद्धेः परतस्तु सः । ४२ ।

They (sages) say that senses are great; greater than senses is mind; greater than mind is reason; but what is greater than reason, is HE.[1] (42)

इन्द्रियाणि senses; पराणि superior; आहुः (they) say; इन्द्रियेभ्य: than senses; परम् superior; मन: mind; मनस: than mind; तु indeed; परा superior; बुद्धि: reason; य: who; बुद्धे: than reason; परत: greater; तु indeed; स: He.

[1] The Supreme.

एवं बुद्धेः परं बुद्ध्वा, संस्तभ्यात्मानमात्मना ।
जहि शत्रुं, महाबाहो, कामरूपं दुरासदम् । ४३ ।

Thus understanding Him as greater than reason, restraining self by the SELF, slay thou, O mighty-armed!, the enemy in the form of desire, difficult to overcome. (43)

एवम् thus; बुद्धेः than reason; परम् greater; बुद्ध्वा having known; संस्तभ्य having steadied; आत्मानम् self; आत्मना by Self; जहि slay (thou); शत्रुम् the enemy; महाबाहो O mighty-armed ; कामरूपम् (see verse 39 *supra*) (of) the form of desire; दुरासदम् difficult to approach.

इति श्रीमद्भगवद्गीतासूप॰ कर्मयोगो नाम तृतीयोऽध्यायः

Thus in glorious BHAGAVAD GĪTĀ . . . third discourse, entitled:

YOGA OF ACTION

FOURTH DISCOURSE

श्रीभगवानुवाच ।
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् । १ ।

The Blessed Lord said:

This imperishable yoga I declared to Vivasvān; Vivasvān taught it to Manu; Manu to Ikṣvāku told it. (1)

इमम् this; विवस्वते to Vivasvān (the Sun); योगम् yoga; प्रोक्तवान् spoke; अहम् I; अव्ययम् imperishable; विवस्वान् Vivasvān; मनवे to Manu; प्राह said; मनुः Manu; इक्ष्वाकवे to Ikṣvāku; अब्रवीत् spake.

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप । २ ।

This, handed on down the line, the King-Sages knew. This yoga by great efflux of time decayed in the world, O slayer of enemies! (2)

एवम् thus; परंपराप्राप्तम् = परंपरया प्राप्तम् my succession, obtained; इमम् this; राजर्षयः king-sages; विदुः know; सः this; कालेन by time; इह here; महता (by) great; योगः yoga; नष्टः destroyed; परंतप O Paramtapa.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् । ३ ।

This same ancient yoga hath been to-day declared to thee by Me, for thou art My devotee and My friend; it is the supreme Secret. (3)

सः this; एव even; अयम् this; मया by me; ते to thee; अद्य to-day; योगः yoga; प्रोक्तः declared; पुरातनः ancient; भक्तः devotee; असि (thou) art; मे my; सखा friend; च and; इति thus; रहस्यम् secret; हि indeed; एतत् this; उत्तमम् best.

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति । ४ ।

Arjuna said:

Later was Thy birth, earlier the birth of Vivasvān; how then am I to understand that Thou declaredst it in the beginning? (4)

अपरम् later; भवतः of thee; जन्म the birth; परम् earlier; जन्म the birth; विवस्वतः of Vivasvān; कथम् how; एतत् this; विजानीयाम् may (I) understand; त्वम् thou; आदौ in the beginning; प्रोक्तवान् declaredst; इति thus.

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव च, अर्जुन ।
तान्यहं वेद सर्वाणि, न त्वं वेत्थ, परंतप । ५ ।

The Blessed Lord said:

Many births have gone by Me and of thee too, O Arjuna! I know them all, but thou knowest not (thine), O Paraṃtapa! (5)

बहूनि many; मे my; व्यतीतानि past; जन्मानि births; तव thy; च and; अर्जुन O Arjuna; तानि these; अहम् I; वेद know; सर्वाणि all; न not; त्वम् thou; वेत्थ knowest; परंतप O Paraṃtapa.

अजोऽपि सन्नव्ययात्मा, भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया । ६ ।

Though unborn, the Imperishable SELF, and also the Lord of all beings, brooding over nature, which is Mine own, yet I am born through My own Power.[1] (6)

अजः unborn; अपि also; सन् being; अव्ययात्मा = अव्ययः आत्मा यस्य सः undecaying, self, whose, he; भूतानाम् of beings; ईश्वरः the Lord; अपि also; सन् being; प्रकृतिम् Nature; स्वाम् my own; अधिष्ठाय resting on; संभवामि (I) become; आत्ममायया = आत्मनः मायया of Self, by māyā.[1]

यदा यदा हि धर्मस्य ग्लानिर्भवति, भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् । ७ ।

Whenever there is decay of righteousness, O Bhārata!, and exaltation of unrighteousness, then I create Myself (incarnate myself in some form); (7)

[1] Māyā, the power of thought that produces form, which is transcient and therefore unreal compared with the eternal Reality; hence Māyā comes to be taken as the power of producing illusion.

यदा when; यदा when; हि indeed; धर्मस्य of duty; ग्लानि: decay; भवति is; भारत O Bhārata; अभ्युत्थानम् rising up; अधर्मस्य of sin; तदा then; आत्मानम् myself; सृजामि send forth; अहम् I.

परित्राणाय साधूनां, विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय, संभवामि युगे युगे । ८ ।

For protection of the good, and destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age. (8)

परित्राणाय for protection; साधूनाम् of the good; विनाशाय for destruction; च and; दुष्कृताम् of evildoers; धर्मसंस्थापनार्थाय = धर्मस्य संस्थापनस्य अर्थाय of duty, of the establishing, for sake; संभवामि (I) am born; युगे in age; युगे in age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति, मामेति सोऽर्जुन । ९ ।

He who thus knoweth My divine birth and action, in its essence, having abandoned the body, cometh not to birth again, but cometh unto me, O Arjuna ! (9)

जन्म birth; कर्म action; च and; मे my; दिव्यम् divine; एवम् thus; य: who; वेत्ति knows; तत्त्वत: from (in) reality; त्यक्त्वा having abandoned; देहम् the body; पुन: again; जन्म to birth; न not; एति comes; माम् to me; एति comes; स: he; अर्जुन O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः । १० ।

Freed from passion, fear and anger, filled with Me, taking refuge in Me, purified in the fire of wisdom, many have entered into My Being. (10)

वीतरागभयक्रोधाः = वीतः रागः च भयं च क्रोधः च येषां ते gone, desire, and, fear, and, anger, and, whose, they; मन्मयाः full of Me; माम् to Me; उपाश्रिताः resorting; बहवः many; ज्ञानतपसा = ज्ञानस्य तपसा of wisdom, by austerity; पूताः purified; मद्भावम् = मम भावम् My, (to) being; आगताः (have) come.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः । ११ ।

However men approach Me, even so do I welcome them, for the paths men take from every side are Mine, O Pārtha. (11)

ये who; यथा as; माम् to me; प्रपद्यन्ते approach; तान् them; तथा so; एव even; भजामि welcome; अहम् I; मम my; वर्त्म path; अनुवर्तन्ते follow; मनुष्याः men; पार्थ O Pārtha ; सर्वशः from everywhere.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा । १२ ।

They who long after success in action on earth sacrifice to the Shining Ones, for quitely indeed, in this world of men, success is born of action. (12)

काङ्क्षन्तः desiring; कर्मणाम् of actions; सिद्धिम् success; यजन्ते (they), sacrifice to; इह here; देवताः the Shining Ones; क्षिप्रम् quickly; हि indeed; मानुषे in the human; लोके (in the) world; सिद्धिः success; भवति is; कर्मजा karma-born.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् । १३ ।[1]

The four castes were emanated by me, by different distribution of qualities and actions; know Me to be the author of them, though the actionless and inexhaustible. (13)

चातुर्वर्ण्यम् (system of) four castes; मया by me; सृष्टम् emanated; गुणकर्मविभागशः = गुणानां च कर्मणां च विभागशः of qualities, and, of actions, and, by division; तस्य of it; कर्तारम् author; अपि also; माम् Me; विद्धि know; अकर्तारम् unacting; अव्ययम् inexhaustible.

न मां कर्माणि लिम्पन्ति, न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते । १४ ।

Nor do actions affect Me, nor is the fruit of action desired by Me. He who thus knoweth Me is not bound by actions. (14)

न not; माम् me; कर्माणि actions; लिम्पन्ति stain; न not; मे of me; कर्मफले = कर्मणः फले of action, in the fruit; स्पृहा desire; इति thus; माम् me; यः who; अभिजानाति knows; कर्मभिः by actions; न not; सः he; बध्यते is bound.

[1] See xviii, 41.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् । १५ ।

Having thus known, our forefathers, ever seeking liberation, performed action; therefore do thou also perform action, as did our forefathers in the olden time. (15)

एवम् thus; ज्ञात्वा having known; कृतम् (was) done; कर्म action; पूर्वैः by ancients; अपि also; मुमुक्षुभिः (by) desirous of mokṣa; कुरु do; कर्म action; एव even; तस्मात् therefore; त्वम् thou; पूर्वैः by ancients; पूर्वतरम् (in the) past; कृतम् done.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि, यज्ज्ञात्वा मोक्ष्यसेऽशुभात् । १६ ।

"What is action, what inaction?" Even the wise are herein perplexed. Therefore I will declare to thee the action by knowing which thou shalt be loosed from evil. (16)

किम् what; कर्म action; किम् what; अकर्म inaction; इति thus; कवयः poets; अपि also; अत्र here; मोहिताः (are) confused; तत् that (therefore); ते of (to) thee; कर्म action; प्रवक्ष्यामि will (I) declare; यत् which; ज्ञात्वा having known; मोक्ष्यसे (thou) shalt be freed; अशुभात् from sin.

कर्मणो ह्यपि बोद्धव्यं, बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं; गहना कर्मणो गतिः । १७ ।

It is needful to understand action, also unlawful action, and also inaction; mysterious is the path of action. (17)

कर्मण: (nature) of action; हि indeed; अपि also; बोद्धव्यम् should be known; बोद्धव्यम् should be known; च and; विकर्मण: of wrong action; अकर्मण: of inaction; च and; बोद्धव्यम् should be known; गहना deep; कर्मण: of action; गति: path.

कर्मण्यकर्म यः पश्येत्, अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु, स युक्तः कृत्स्नकर्मकृत् । १८ ।

He who seeth inaction in action, and action in inaction, he is wise among men, he is harmonious, even while performing all action. (18)

कर्मणि in action; अकर्म inaction; य: who; पश्येत् may see; अकर्मणि in inaction; च and; कर्म action; य: who; स: he; बुद्धिमान् wise; मनुष्येषु among men; स: he; युक्त: balanced; कृत्स्नकर्मकृत् = कृत्स्नं कर्म करोति य: स: all, action, does, who, he.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः । १९ ।

Whose works are all free from desire, and ideation, whose actions are burned up by the fire of wisdom, him the wise have called a Sage. (19)

यस्य of whom; सर्वे all; समारम्भा: beginnings; कामसंकल्पवर्जिता: = कामै: च संकल्पै: च वर्जिता: by desire, and,

by imaginations, and, untouched; ज्ञानाग्निदग्धकर्माणम् = ज्ञानस्य अग्निना दग्धानि कर्माणि यस्य तम् of knowledge, by fire, consumed, actions, whose, him; तम् him; आहुः call; पण्डितम् learned; बुधाः the wise.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः । २० ।

Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything, although doing actions. (20)

त्यक्त्वा having abandoned; कर्मफलासङ्गम् = कर्मणः फले आसङ्गम् of action; in (to) fruit attachment; नित्यतृप्तः always-contented; निराश्रयः without dependence; कर्मणि in action; अभिप्रवृत्तः engaged; अपि also; न not; एव even; किंचित् anything; करोति does; सः he.

निराशीर्यतचित्तात्मा, त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्, नाप्नोति किल्बिषम् । २१ ।

Hoping for naught, his mind and self controlled, having abandoned all greed, performing action by the body alone, he doth not commit sin. (21)

निराशीः not hoping, (wishing); यतचित्तात्मा = यतौ (चित्तात्मानौ) चित्तं च आत्मा च यस्य सः = controlled, mind, and, self, and, whose, he; त्यक्तसर्वपरिग्रहः = त्यक्तः सर्वः परिग्रहः येन सः abandoned, all, taking, by whom, he; शारीरम् bodily; केवलम् only; कर्म action; कुर्वन् doing; न not; आप्नोति obtains; किल्बिषम् sin.

यदृच्छालाभसंतुष्टो, द्वंद्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च, कृत्वापि न निबध्यते । २२ ।

Content with whatsoever he obtaineth without effort, free from the pairs of opposites, without envy, balanced in success and failure, though acting he is not bound. (22)

यदृच्छालाभसंतुष्टः = यदृच्छया लाभेन संतुष्टः by chance, with gain, contented; द्वंद्वातीतः = द्वंद्वम् अतीतः the pairs, gone beyond; विमत्सरः un-envious; समः equal; सिद्धौ in success; असिद्धौ in non-success; च and; कृत्वा having done; अपि even; न not; निबध्यते is bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः, कर्म समग्रं प्रविलीयते । २३ ।

Of one with attachment dead, harmonious, with his thoughts established in wisdom, his works, sacrifices, all action melts away. (23)

गतसङ्गस्य = गतः सङ्गः यस्य तस्य gone, attachment, whose, of him; मुक्तस्य of the liberated; ज्ञानावस्थितचेतसः = ज्ञाने अवस्थितं चेतः यस्य तस्य in wisdom, established, mind, whose, his; यज्ञाय for sacrifice; आचरतः (of) acting; कर्म action; समग्रम् entirely; प्रविलीयते is dissolved.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना । २४ ।

The ETERNAL the oblation, the ETERNAL the clarified butter, are offered in the ETERNAL the fire by the

ETERNAL; unto the ETERNAL verily shall he go who in his action meditateth wholly upon the ETERNAL. (24)

ब्रह्म Brahma; अर्पणम् (act) of offering; ब्रह्म Brahma; हविः offering (the thing offered); ब्रह्माग्नौ = ब्रह्मणः अग्नौ of Brahma, in fire, ब्रह्मणा by Brahma; हुतम् (is) offered; ब्रह्म Brahma; एव only; तेन by him; गन्तव्यम् (is) to be attained; ब्रह्मकर्मसमाधिना = ब्रह्म एव कर्म तस्मिन् समाधिः यस्य तेन Brahma, only, action, in that, meditation, whose, by him.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति । २५ ।

Some Yogin-s offer up sacrifice to the Shining Ones; others sacrifice only by pouring sacrifice into the fire of the ETERNAL; (25)

दैवम् divine; एव only; अपरे some; यज्ञम् sacrifice; योगिनः yogin-s; पर्युपासते practise; ब्रह्माग्नौ = ब्रह्मणः अग्नौ of Brahma, in fire; अपरे others; यज्ञम् sacrifice; यज्ञेन by sacrifice; एव even; उपजुह्वति offer up.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति । २६ ।

Some pour as sacrifice, hearing and the other senses into the fires of restraint; some pour sound and the other objects of sense into the fires of the senses as sacrifice; (26)

श्रोत्रादीनि = श्रोत्रम् आदिः येषां तानि hearing, beginning, whose, them; इन्द्रियाणि senses; अन्ये others;

संयमाग्निषु = संयमस्य अग्निषु of restraint (concentration), in fires; जुह्वति sacrifice; शब्दादीन् = शब्द: आदि: येषां तान् sound, beginning, whose, them; विषयान् sense-objects; अन्ये others; इन्द्रियाग्निषु = इन्द्रियाणाम् अग्निषु of senses, in fires; जुह्वति sacrifices.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते । २७ ।

Others again into the wisdom-kindled fire of union attained by self-control, pour as sacrifice all functions of senses and functions of life; (27)

सर्वाणि all; इन्द्रियकर्माणि = इन्द्रियाणां कर्माणि of senses, actions; प्राणकर्माणि = प्राणस्य कर्माणि of breath, actions; च and; अपरे others; आत्मसंयमयोगाग्नौ = आत्मन: संयम: एव योग: तस्य अग्नौ of self, restraint, even, yoga, of that, in fire; जुह्वति sacrifice; ज्ञानदीपिते = ज्ञानेन दीपिते by wisdom, lighted.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतय: संशितव्रता: । २८ ।

Yet others the sacrifice of wealth, sacrifice of austerity, sacrifice of yoga, sacrifice of silent reading and wisdom, men concentrated and of effectual vows; (28)

द्रव्ययज्ञा: = द्रव्येण यज्ञ: येषां ते by substances, sacrifice, whose, they; तपोयज्ञा: = तप: यज्ञ: येषां ते austerity, sacrifice, whose they; योगयज्ञा: = योग: यज्ञ: येषां ते yoga, sacrifice,

whose, they; तथा so; अपरे others; स्वाध्यायज्ञानयज्ञाः = स्वाध्यायः च ज्ञानं च यज्ञः येषां ते, study, and, knowledge, and, sacrifice, whose, they; च and; यतयः the restrained (anchorites); संशितव्रताः = संशितानि व्रतानि येषां ते sharp (difficult), vows, whose, they.

अपाने जुह्वति प्राणं, प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः । २९ ।

Yet others pour as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the flow of outgoing and incoming breaths, solely absorbed in the control of breathing; (29)

अपाने in incoming breath; जुह्वति sacrifice; प्राणम् outgoing breath; प्राणे in outgoing breath; अपानम् incoming breath; तथा thus; अपरे others; प्राणापानगती = प्राणस्य च अपानस्य च गती, of prāṇa, and, of apāna, (the two) courses; रुद्ध्वा having restrained; प्राणायामपरायणाः = प्राणायामः परायणं येषां ते prāṇāyāma, final refuge, whose, they.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः । ३० ।

Others, regular in food, pour as sacrifice their life-breaths in life-breaths. All these are knowers of sacrifice, and by sacrifice have destroyed their sins. (30)

अपरे others; नियताहाराः = नियतः आहारः येषां ते restrained, food, whose, they; प्राणान् life-breaths; प्राणेषु in

life-breaths; जुह्वति sacrifice; सर्वे all; अपि also; एते these; यज्ञविद: sacrifice-knowers; यज्ञक्षपितकल्मषा: = यज्ञेन क्षपितानि कल्मषाणि येषां ते by sacrifice, thrown away, sins, whose, they.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्य:, कुरुसत्तम । ३१ ।

Eaters of the life-giving remains of sacrifice go to the changeless ETERNAL. This world is not for the non-sacrificer, much less the other, O best of the Kuru-s! (31)

यज्ञशिष्टामृतभुज: = यज्ञस्य शिष्टम् अमृतं भुञ्जन्ति ये ते of the sacrifice, remains, immortal (ambrosia), eat, who, they; यान्ति go; ब्रह्म to Brahma; सनातनम् Eternal; न not; अयम् this; लोक: world; अस्ति is; अयज्ञस्य of the non-sacrificer; कुत: whence; अन्य: other; कुरुसत्तम = कुरूणां सत्तम of Kuru-s, O best.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे । ३२ ।

Many and various sacrifices are thus spread out before the ETERNAL.[1] Know thou that all these are born of action, and thus knowing thou shalt be free. (32)

एवम् thus; बहुविधा: manifold; यज्ञा: sacrifices; वितता: spread; ब्रह्मण: of Brahma (or *Veda*); मुखे in face (or on page); कर्मजान् action-born; विद्धि know (thou); तान् them

[1] 'In *Veda-s*' is another interpretation.

सर्वान् all; एवम् thus; ज्ञात्वा having known; विमोक्ष्यसे thou shalt be freed.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः, परंतप ।
सर्वं कर्माखिलं, पार्थ, ज्ञाने परिसमाप्यते । ३३ ।

Better than sacrifice of any objects is the sacrifice of wisdom, O Paraṃtapa! All actions in their entirety, O Pārtha!, culminate in wisdom. (33)

श्रेयान् better; द्रव्यमयात् (than) made up of objects; यज्ञात् than sacrifice; ज्ञानयज्ञः = ज्ञानस्य यज्ञः of wisdom, sacrifice; परंतप O Paraṃtapa; सर्वम् all; कर्म action; अखिलम् without remainder; पार्थ O Pārtha; ज्ञाने in wisdom; परिसमाप्यते is finished.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः । ३४ ।

Learn thou this by discipleship, by investigation, and by service. The wise, seers of the essence of things, will instruct thee in wisdom. (34)

तत् that; विद्धि know; प्रणिपातेन by obeisance; परिप्रश्नेन by questioning; सेवया by service; उपदेक्ष्यन्ति shall teach; ते of (to) thee; ज्ञानम् wisdom; ज्ञानिनः the wise; तत्त्वदर्शिनः truth-seeing.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि, पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि । ३५ ।

And having known this, thou shalt not again fall into this confusion, O Pāṇḍava!; for by this thou wilt see

all beings without exception in the SELF, and thus in Me. (35)

यत् that; ज्ञात्वा having known; न not; पुन: again; मोहम् delusion; एवम् thus; यास्यसि (thou) shalt go; पाण्डव O Pāṇḍava; येन by this; भूतानि creatures; अशेषेण (by) without-remainder; द्रक्ष्यसि (thou) shalt see; आत्मनि in the Self; अथो that is; मयि in Me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि । ३६ ।

Even if thou art the most sinful of all sinners, yet shalt thou cross over all sin by the raft of wisdom. (36)

अपि even; चेत् if; असि (thou) art; पापेभ्य: than sinners; सर्वेभ्य: (than) all; पापकृत्तम: most-sin-doing; सर्वम् all; ज्ञानप्लवेन = ज्ञानस्य प्लवेन of wisdom, by raft; एव only; वृजिनम् sin; संतरिष्यसि (thou) shalt cross over.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा । ३७ ।

As burning fire reduces fuel to ashes, O Arjuna!, so doth the fire of wisdom reduce all actions to ashes. (37)

यथा as; एधांसि fuels; समिद्ध: kindled; अग्नि: fire; भस्मसात् (to) ashes; कुरुते makes; अर्जुन O Arjuna; ज्ञानाग्नि: = ज्ञानस्य अग्नि: of wisdom, fire; सर्वकर्माणि = सर्वाणि कर्माणि all actions; भस्मसात् (to) ashes; कुरुते makes; तथा so.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति । ३८ ।

Verily there is no purifier in this world like wisdom; he that is perfected in yoga finds it in the SELF in due season. (38)

नहि not; ज्ञानेन by (to) wisdom; सदृशम् similar; पवित्रम् purifier; इह here; विद्यते is; तत् that; स्वयम् itself; योग-संसिद्धः = योगे संसिद्धः in yoga, perfected; कालेन by (in) time; आत्मनि in the Self; विन्दति finds.

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति । ३९ ।

The man who is full of faith obtaineth wisdom, and he also who hath mastery over his senses; and having obtained wisdom, he goeth swiftly to the supreme Peace. (39)

श्रद्धावान् the faithful; लभते obtains; ज्ञानम् widom; तत्परः intent; संयतेन्द्रियः = संयतानि इन्द्रियाणि यस्य सः controlled, senses, whose, he; ज्ञानम् wisdom; लब्ध्वा having obtained; पराम् (to) the highest; शान्तिम् to peace; अ-चिरेण without-delay; अधिगच्छति goes.

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः । ४० ।

But the ignorant, faithless, doubting self goeth to destruction; nor this world, nor that beyond, nor happiness, is there for the doubting self. (40)

अज्ञः un-knowing; च and; अ-श्रद्धानः non-believing; च and; संशयात्मा = संशयः आत्मा यस्य सः doubt, self, whose, he; विनश्यति is destroyed; न not; अयम् this; लोकः world; अस्ति is; न not; परः beyond; न not; सुखम् happiness; संशयात्मनः of (for) the doubting-self.

योगसंन्यस्तकर्माणं, ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं, न कर्माणि निबध्नन्ति, धनंजय । ४१ ।

He who hath renounced actions by yoga, who hath cloven asunder doubt by wisdom, who is ruled by the SELF,[1] actions do not bind him, O Dhanaṃjaya! (41)

योगसंन्यस्तकर्माणम् = योगेन संन्यस्तं कर्म येन तम् by yoga, renounced, action, by whom, him; ज्ञानसंछिन्नसंशयम् = ज्ञानेन संछिन्नः संशयः यस्य तम् by knowledge, cut away, doubt, whose, him; आत्मवन्तम् possessing the Self; न not; कर्माणि actions; निबध्नन्ति bind; धनंजय O Dhanaṃjaya!

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं, योगमातिष्ठोत्तिष्ठ, भारत । ४२ ।

Therefore, with the sword of the wisdom of the SELF cleaving asunder this ignorance-born doubt, dwelling in thy heart, be established in yoga. Stand up, O Bhārata! (42)

तस्मात् therefore; अज्ञानसंभूतम् = अज्ञानात् संभूतम् from ignorance, born; हृत्स्थम् heart-seated; ज्ञानासिना = ज्ञानस्य

[1] Madhusūdana explains *ātmavantam* as " always watchful ".

असिना of wisdom, by sword; आत्मनः of the Self; छित्त्वा having cloven; एनम् this; संशयम् doubt; योगम् yoga; आतिष्ठ practise; उत्तिष्ठ stand up; भारत O Bhārata.

इति श्रीमद्भगवद्गीतासूप० ज्ञानविभागयोगो नाम चतुर्थोऽध्यायः

Thus in glorious Bhagavad Gītā . . . the fourth discourse, entitled:

YOGA OF WISDOM

———

FIFTH DISCOURSE

अर्जुन उवाच।
संन्यासं कर्मणां, कृष्ण, पुनर्योगं च शंससि।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्। १।

Arjuna said:

Renunciation of actions, thou praisest, O Kṛṣṇa!, and then also yoga. Of the two which one is the better? That tell me conclusively. (1)

संन्यासम् renunciation; कर्मणाम् of actions; कृष्ण O Kṛṣṇa; पुन: again; योगम् yoga; च and शंससि praisest (thou); यत् which; श्रेय: better; एतयो: of these two; एकम् one; तत् that; मे of (to) me; ब्रूहि speak; सुनिश्चितम् well determined.

श्रीभगवानुवाच।
संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते। २।

The Blessed Lord said:

Renunciation and yoga by action both lead to the highest bliss; of the two, yoga by action is verily better than renunciation of action. (2)

संन्यास: renunciation; कर्मयोग: action-yoga; च and; नि:श्रेयसकरौ (two) highest-happiness-makers; उभौ both; तयो: of these two; तु indeed; कर्मसंन्यासात् = कर्मण: संन्यासात् of action, than renunciation; कर्मयोग: action-yoga; विशिष्यते excels.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वंद्वो हि, महाबाहो, सुखं बन्धात्प्रमुच्यते । ३ ।

He should be known as a perpetual ascetic, who neither hateth nor desireth; free from pairs of opposites, O mighty-armed!, he is easily set free from bondage. (3)

ज्ञेय: should be known; स: he; नित्यसंन्यासी constant-renouncer; य: who; न not; द्वेष्टि hates; न not; काङ्क्षति desires; निर्द्वंद्व: without pairs (of opposites); हि indeed; महाबाहो O mighty-armed; सुखम् easily; बन्धात् from bondage; प्रमुच्यते is freed.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति, न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् । ४ ।

Children, not Sages, speak of Sāṃkhya and Yoga as different; he who is duly established in one obtaineth the fruits of both. (4)

सांख्ययोगौ = सांख्य: च योग: च Sāṃkhya, and, Yoga, and; पृथक् separate; बाला: children; प्रवदन्ति say; न not; पण्डिता: the wise; एकम् one; अपि even; आस्थित: established (in); सम्यक् together with; उभयो: of both; विन्दते obtains; फलम् the fruit.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति । ५ ।

That place which is gained by Sāṃkhya-s is reached by Yogin-s also. He seeth, who seeth that Sāṃkhya and Yoga are one. (5)

यत् that; सांख्यैः by Sāṃkhya-s; प्राप्यते is obtained; स्थानम् place; तत् that; योगैः by Yogin-s; अपि also; गम्यते is gone to; एकम् one; सांख्यम् Sāṃkhya; च and; योगम् Yoga; च and; यः who; पश्यति sees; सः he; पश्यति sees.

संन्यासस्तु, महाबाहो, दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति । ६ ।

But without yoga, O mighty-armed!, renunciation is hard to attain to; the yoga-harmonised Muni swiftly goeth to the ETERNAL. (6)

संन्यासः renunciation; तु indeed; महाबाहो O mighty-armed; दुःखम् hard; आप्तुम् to obtain; अयोगतः from non-yoga (without yoga); योगयुक्तः = योगेन युक्तः with yoga, joined; मुनिः muni; ब्रह्म to Brahma; न not; चिरेण by a long time; अधिगच्छति goes.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते । ७ ।

He who is harmonised by yoga, SELF-purified, SELF-ruled, senses subdued, whose SELF is the SELF of all beings, although acting is not affected. (7)

7

योगयुक्तः yoga united; विशुद्धात्मा = विशुद्धः आत्मा यस्य सः pure, self, whose, he; विजितात्मा = विजितः आत्मा येन सः ruled, self, by whom, he; जितेन्द्रियः = जितानि इन्द्रियाणि येन सः conquered, senses, by whom, he; सर्वभूतात्मभूतात्मा = सर्वेषां भूतानाम् आत्मभूतः आत्मा यस्य सः of all, (of) beings, Self-become, Self, whose, he; कुर्वन् acting; अपि even; न not; लिप्यते is affected.

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यन् शृण्वन्स्पृशञ्जिघ्रन्नश्नन् गच्छन्स्वपन् श्वसन् । ८ ।

"*I* do not anything," should think the harmonised one who knoweth the essence of things; (while) seeing, hearing, touching, smelling, eating, moving, sleeping, breathing. (8)

न not; एव even; किंचित् anything; करोमि (I) do; इति thus; युक्तः the joined (one); मन्येत should think; तत्त्ववित् essence-knower; पश्यन् seeing; शृण्वन् hearing; स्पृशन् touching; जिघ्रन् smelling; अश्नन् eating; गच्छन् going; स्वपन् sleeping; श्वसन् breathing.

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त, इति धारयन् । ९ ।

Speaking, giving, grasping, opening and closing the eyes, he holdeth: 'The senses move among the objects of the senses.' (9)

प्रलपन् speaking; विसृजन् giving; गृह्णन् grasping; उन्मिषन् opening (eyes); निमिषन् closing (eyes); अपि

also; इन्द्रियाणि senses, इन्द्रियार्थेषु = इन्द्रियाणाम् अर्थेषु of senses, in objects; वर्तन्ते exist (move); इति thus; धारयन् maintaining.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा । १० ।

He who acteth, placing all actions in the ETERNAL, abandoning attachment, is unaffected by sin as a lotus leaf by water. (10)

ब्रह्मणि in Brahma; आधाय having placed; कर्माणि actions; सङ्गम् attachment; त्यक्त्वा having abandoned; करोति acts; यः who; लिप्यते is affected; न not; सः he; पापेन by sin; पद्मपत्रम् = पद्मस्य पत्रम् of the lotus, the leaf; इव like; अम्भसा by water.

कायेन मनसा बुद्ध्या, केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति, सङ्गं त्यक्त्वात्मशुद्धये । ११ ।

Yogin-s, having abandoned attachment, perform action only by body, by mind, by reason, and even by senses, for purification of the Self. (11)

कायेन by body; मनसा by mind; बुद्ध्या by reason; केवलैः (by) only; इन्द्रियैः by senses; अपि also; योगिनः yogin-s; कर्म action; कुर्वन्ति perform; सङ्गम् attachment; त्यक्त्वा having abandoned; आत्मशुद्धये = आत्मनः शुद्धये of self, for purification.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते । १२ ।

The harmonised man, having abandoned the fruit of action, attaineth to eternal Peace; the non-harmonised one impelled by desire, attached to fruit, is bound. (12)

युक्तः the united one; कर्मफलम् = कर्मणः फलम् of action, the fruit; त्यक्त्वा having abandoned; शान्तिम् peace; आप्नोति obtains; नैष्ठिकीम् final; अयुक्तः the non-united one; कामकारेण = कामस्य कारेण of desire, by impulsion; फले in (to) fruit; सक्तः attached; निबध्यते is bound.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे, देही, नैव कुर्वन्न कारयन् । १३ ।

Mentally renouncing all actions, the sovereign dweller in the body resteth serenely in the nine-gated city,[1] neither acting nor causing to act. (13)

सर्वकर्माणि all actions (as before); मनसा by mind; संन्यस्य having abandoned; आस्ते sits; सुखम् happily; वशी ruler (himself); नवद्वारे (in) nine-gated; पुरे in city; देही the embodied; न not; एव even; कुर्वन् acting; न not; कारयन् causing action.

न कर्तृत्वं, न कर्माणि, लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं; स्वभावस्तु प्रवर्तते । १४ ।

The Lord of the world produceth not the idea of agency, nor actions nor the union together of action and its fruit; nature, however, manifesteth. (14)

[1] The body, with sense-orifices, often called city of Brahma.

न not; कर्तृत्वम् agency; न not; कर्माणि actions; लोकस्य of the world; सृजति emanates; प्रभु: the Lord; न not; कर्मफलसंयोगम् = कर्मण: च फलस्य च संयोगम् of action, and, of fruit, and, union; स्वभाव: own-nature; तु indeed; प्रवर्तते exists forth (manifests).

नादत्ते कस्यचित्पापं न चैव सुकृतं विभु: ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तव: । १५ ।

The Lord accepteth neither the evil-doing nor yet the well-doing of any. Wisdom is enveloped by unwisdom; therewith mortals are deluded. (15)

न not; आदत्ते takes; कस्यचित् of anyone; पापम् sin; न not; च and; एव even; सुकृतम् virtue; विभु: the Lord; अज्ञानेन by ignorance; आवृतम् enveloped; ज्ञानम् wisdom; तेन by this; मुह्यन्ति are deceived; जन्तव: beings.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मन: ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् । १६ ।

Verily, in whom unwisdom is destroyed by the wisdom of the SELF, in them wisdom, shining as the sun, reveals the Supreme. (16)

ज्ञानेन by wisdom; तु indeed; तत् that; अज्ञानम् ignorance; येषाम् of whom; नाशितम् (is) destroyed; आत्मन: of the Self; तेषाम् of them; आदित्यवत् sunlike; ज्ञानम् wisdom; प्रकाशयति shines forth; तत् that; परम् highest.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणा: ।
गच्छन्त्यपुनरावृत्तिं, ज्ञाननिर्धूतकल्मषा: । १७ ।

Thinking on THAT, merged in THAT, established in THAT, solely devoted to THAT, they go whence there is no return, their sins dispelled by wisdom. (17)

तद्बुद्धयः = तस्मिन् बुद्धिः येषां ते in That, mind, whose, they; तदात्मानः = तत् एव आत्मा येषां ते That, only, Self, whose, they; तन्निष्ठाः = तस्मिन् निष्ठा येषां ते in That, establishment, whose, they; तत्परायणाः = तत् परम् अयनं येषां ते That, supreme, goal, whose, they; गच्छन्ति go; अपुनरावृत्तिम् (to) not-again-returning; ज्ञाननिर्धूतकल्मषाः = ज्ञानेन निर्धूतानि कल्मषाणि येषां ते by wisdom, dispelled, sins, whose, they.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः। १८।

Sages look equally on brāhmaṇa adorned with learning and humility, a cow, an elephant, and even a dog, and an outcaste. (18)

विद्याविनयसंपन्ने = विद्यया च विनयेन च संपन्ने with learning, and, with modesty, and, (in) endowed; ब्राह्मणे in (on a) brāhmaṇa; गवि in (on a) cow; हस्तिनि in (on an) elephant; शुनि in (on a) dog; च and; एव even; श्वपाके in (on an) outcaste;[1] च and; पण्डिताः pandits; समदर्शिनः equal-seeing.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म; तस्माद् ब्रह्मणि ते स्थिताः। १९।

[1] श्वानं पचति, he who cooks, *i.e.*, eats a dog.

Even here on earth everything is overcome by those whose mind remains balanced; the ETERNAL is incorruptible and balanced; therefore they are established in the ETERNAL. (19)

इह here; एव even; तैः by those; जितः conquered; सर्गः rebirth or creation; येषाम् of whom; साम्ये in equality; स्थितम् established; मनः mind; निर्दोषम् spotless; हि indeed; समम् equal; ब्रह्म Brahma; तस्मात् therefore; ब्रह्मणि in Brahma; ते they; स्थिताः established.

न प्रहृष्येत्प्रियं प्राप्य, नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः । २० ।

With reason firm, unperplexed, the knower of the ETERNAL, established in the ETERNAL, neither rejoiceth on obtaining what is pleasant, nor sorroweth on obtaining what is unpleasant. (20)

न not; प्रहृष्येत् let (him) rejoice; प्रियम् the pleasant; प्राप्य having obtained; न not; उद्विजेत् let (him) be agitated; प्राप्य having obtained; च and; अप्रियम् the unpleasant; स्थिरबुद्धिः = स्थिरा बुद्धिः यस्य सः firm, reason, whose, he; असंमूढः unbewildered; ब्रह्मवित् Brahma-knower; ब्रह्मणि in Brahma; स्थितः established.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते । २१ ।

He, whose self is unattached to external contacts and findeth joy in the SELF, having the self harmonised with the ETERNAL by yoga, enjoys happiness exempt from decay. (21)

बाह्यस्पर्शेषु = बाह्येषु स्पर्शेषु in external, (in) contacts; असक्तात्मा = असक्तः आत्मा यस्य सः unattached, self, whose, he; विन्दति finds; आत्मनि in the Self; यत् (that) which; सुखम् pleasure; सः he; ब्रह्मयोगयुक्तात्मा = ब्रह्मणि योगेन युक्तः आत्मा यस्य सः in Brahma, by yoga, joined, self, whose, he; सुखम् pleasure; अक्षय्यम् imperishable; अश्नुते enjoys.

ये हि संस्पर्शजा भोगा, दुःखयोनय एव ते ।
आद्यन्तवन्तः, कौन्तेय, न तेषु रमते बुधः । २२ ।

The delights that are contact-born, they are verily wombs of pain, for they have beginning and ending, O Kaunteya!; not in them may rejoice the wise. (22)

ये (those) which; हि indeed; संस्पर्शजाः contact-born; भोगाः enjoyments; दुःखयोनयः = दुखस्य योनयः of sorrow, wombs; एव only; ते those; आद्यन्तवन्तः having beginning and end; कौन्तेय O Kaunteya; न not; तेषु in those; रमते rejoices; बुधः the wise.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः । २३ ।

He who is able to endure here on earth, ere he be liberated from the body, the force born from desire and passion, he is harmonised, he is a happy man. (23)

शक्नोति is able to; इह here; एव even; यः who; सोढुम् to bear; प्राक् before; शरीरविमोक्षणात् = शरीरात् विमोक्षणात् from body, (from) liberation; कामक्रोधोद्भवम् = कामात् च क्रोधात् च उद्भवः यस्य तम् from desire, and, from anger,

and, birth, whose, it; वेगम् force; सः he; युक्तः united; सः he; सुखी happy; नरः man.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति । २४ ।

He who is happy within, who rejoiceth within, who is illuminated within, that Yogin, becoming the ETERNAL, goeth to the Peace of the ETERNAL. (24)

यः who; अन्तःसुखः = अन्तः (आत्मनि) सुखं यस्य सः inward, (in self), pleasure, whose, he; अन्तरारामः = अन्तः (आत्मनि) आरामः यस्य सः inward, (in self), enjoyment, whose, he; तथा so (too); अन्तर्ज्योतिः = अन्तः (आत्मनि) ज्योतिः यस्य सः inward; (in self), light, whose, he; एव even; यः who; सः that; योगी yogin; ब्रह्मनिर्वाणम् = ब्रह्मणः निर्वाणम् of Brahma, to nirvāṇa; ब्रह्मभूतः Brahma-become; अधिगच्छति goes over.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः, सर्वभूतहिते रताः । २५ ।

Ṛṣi-s, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings, obtain the Peace of the ETERNAL. (25)

लभन्ते obtain; ब्रह्मनिर्वाणम् Brahma-nirvāṇa; ऋषयः Ṛṣi-s, क्षीणकल्मषाः = क्षीणानि कल्मषाणि येषां ते worn away, sins, whose, they; छिन्नद्वैधाः = छिन्नं द्वैधं येषां ते cut off, duality (or doubt), whose, they; यतात्मानः = यतः आत्मा येषां ते controlled, self, whose, they; सर्वभूतहिते = सर्वेषां भूतानां हिते of all, (of) beings, in the welfare; रताः pleased.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो, ब्रह्मनिर्वाणं वर्तते, विदितात्मनाम् । २६ ।

The Peace of the ETERNAL lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts. (26)

कामक्रोधवियुक्तानाम् = कामात् च क्रोधात् च वियुक्तानाम् from desire, and, from anger, and, (of) the disjoined; यतीनाम् of controlled ascetics; यतचेतसाम् = यतं चेत: येषां तेषाम् controlled, mind, whose, of these; अभित: near; ब्रह्मनिर्वाणम् Brahma-nirvāṇa; वर्तते exists; विदितात्मनाम् = विदित: आत्मा येषां तेषाम् known, SELF whose, of those.

स्पर्शान्कृत्वा बहिर्बाह्यान्, चक्षुश्चैवान्तरे भ्रुवो: ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ । २७ ।

Having, excluded external contacts and with gaze fixed between eyebrows; having made equal the outgoing and ingoing breaths moving within the nostrils; (27)

स्पर्शान् contacts; कृत्वा having made; बहि: outside; बाह्यान् external; चक्षु: eye (gaze); च and; एव even; अन्तरे in middle; भ्रुवो: of (two) eyebrows; प्राणापानौ = प्राण: च अपान: च incoming breath, and, outgoing breath, and; समौ (two) equal; कृत्वा having made; नासाभ्यन्तरचारिणौ = नासाया: अभ्यन्तरे चारिणौ of nostrils, within, moving;

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायण: ।
विगतेच्छाभयक्रोधो य:, सदा मुक्त एव स: । २८ ।

With senses, mind, and reason ever controlled, solely pursuing liberation, the Sage, having for ever cast away desire, fear and passion, verily is liberated. (28)

यतेन्द्रियमनोबुद्धिः = यताः (इन्द्रियमनोबुद्धयः) इन्द्रियाणि च मनः च बुद्धिः च यस्य सः controlled, senses, and, mind, and, reason, and, whose, he; मुनिः muni (meditator); मोक्षपरायणः = मोक्षः परायणं यस्य सः liberation, goal, whose, he; विगतेच्छाभयक्रोधः = विगताः (इच्छाभयक्रोधाः) इच्छा च भयं च क्रोधः च यस्य सः gone, desire, and, fear, and, anger, and, whose, he; यः who; सदा always; मुक्तः freed; एव even; सः he.

भोक्तारं यज्ञतपसां, सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां, ज्ञात्वा मां शान्तिमृच्छति । २९ ।

Having known Me, as the Enjoyer of sacrifice and of austerity, mighty Ruler of all worlds, and Lover of all beings, he goeth to Peace. (29)

भोक्तारम् enjoyer; यज्ञतपसाम् = यज्ञानां च तपसां च of sacrifices, and, of austerities, and; सर्वलोकमहेश्वरम् = सर्वेषां लोकानां महेश्वरम् of all, (of) worlds, great lord; सुहृदम् lover; सर्वभूतानाम् of all creatures; ज्ञात्वा having known; माम् Me; शान्तिम् to peace; ऋच्छति obtains.

इति श्रीमद्भगवद्गीतासूप० संन्यासयोगो नाम पञ्चमोऽध्यायः

Thus in glorious BHAGAVAD GĪTĀ . . . fifth
discourse, entitled:

YOGA OF RENUNCIATION OF ACTION

SIXTH DISCOURSE

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च, न निरग्निर्न चाक्रियः । १ ।

The Blessed Lord said:

He that performeth such action as is duty, independently of the fruit of action, he is an ascetic, he is a Yogin; not he that is without fire, and without rites.[1] (1)

अनाश्रितः not-relying (on); कर्मफलम् = कर्मणः फलम् of action, fruit; कार्यम् that ought to be done; कर्म action; करोति does; यः who; सः he; संन्यासी saṃnyāsin; च and; योगी yogin; च and; न not; निरग्निः without fire; न not; च and; अक्रियः without action.

यं संन्यासमिति प्राहुर्योगं तं विद्धि, पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन । २ ।

That which is called renunciation know thou that as yoga, O Pāṇḍava!; nor doth anyone become a Yogin with the formative will[2] unrenounced. (2)

[1] The saṃnyāsin lights no sacrificial fire, and performs no sacrifices, nor ceremonies; but merely to omit these, without true renunciation, is not to be a saṃnyāsin.

[2] Desirable imagination, that makes plans for the future.

यम् which; संन्यासम् renunciation; इति thus; प्राहु: (they) call; योगम् yoga; तम् that; विद्धि know; पाण्डव, O Pāṇḍava; न not; हि indeed; असंन्यस्तसंकल्प: = न संन्यस्त: संकल्प: येन स: not, renounced, wishing, by whom, he; योगी yogin; भवति becomes; कश्चन anyone.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते । ३ ।

For a Sage who is seeking Yoga, action is called the means; for the same sage, when he is enthroned in yoga, serenity is called the means. (3)

आरुरुक्षो: (of the) wishing to ascend; मुने: of (a) muni; योगम् yoga; कर्म action; कारणम्[1] cause; उच्यते is called; योगारूढस्य = योगम् आरूढस्य (to) yoga, of the ascended; तस्य of him; एव even; शम: peacefulness; कारणम्[1] cause; उच्यते is called.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते । ४ ।

When a man feeleth no attachment either for the objects of sense or for actions, renouncing the formative will, then he is said to be enthroned in yoga. (4)

यदा when; हि indeed; न not; इन्द्रियार्थेषु of sense-objects; न not; कर्मसु in actions; अनुषज्जते is attached; सर्वसंकल्पसंन्यासी = सर्वेषां संकल्पानां संन्यासी of all, of wishings,

[1] कारणं - प्रापकं; कारणं - लक्षणं; the first Kāraṇa is the means, the cause; the second is the mark, the sign.

renouncer; योगारूढः = योगम् आरूढः to yoga, attained; तदा then; उच्यते is called.

उद्धरेदात्मनात्मानं, नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुः, आत्मैव रिपुरात्मनः । ५ ।

Let him raise the self by the SELF, and not let the self become depressed; for verily is the SELF the friend of the self, and also is the SELF the self's enemy; (5)

उद्धरेत् let (him) raise; आत्मना by Self; आत्मानम् self; न not; आत्मानम् self; अवसादयेत् let (him) cause to sink down; आत्मा Self; एव only; हि indeed; आत्मनः of self; बन्धुः relative; आत्मा Self; एव only; रिपुः enemy; आत्मनः of the self.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् । ६ ।[1]

SELF is the friend of the self of him in whom the self by SELF is vanquished; but to the unsubdued self, SELF verily becometh hostile as an enemy. (6)

बन्धुः relative; आत्मा Self; आत्मनः of self; तस्य of him; येन by whom; आत्मा self; एव even; आत्मना by Self; जितः conquered; अनात्मनः = न (जितः) आत्मा यस्य तस्य not (conquered), self, whose, his; तु indeed; शत्रुत्वे in (for) hostility; वर्तेत may (would) become; आत्मा Self; एव even; शत्रुवत् like an enemy.

[1] Kashmir reading अजितात्मनः, 'whose self is not conquered, controlled,' seems better than अनात्मनः 'self-less.'

जितात्मनः प्रशान्तस्य 'परमात्मा समाहितः'।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः । ७ । [1]

The higher Self of him who is SELF-controlled and peaceful is uniform in cold and heat, pleasure and pain, as well as in honour and dishonour. (7)

जितात्मनः = जितः आत्मा यस्य तस्य conquered, self, whose, of him; प्रशान्तस्य of the peaceful; परमात्मा highest Self; समाहितः balanced; शीतोष्णसुखदुःखेषु = शीते च उष्णे च सुखे च दुःखे च in heat; and, in cold, and, in pleasure, and, in pain; and; तथा so; मानापमानयोः = माने च अपमाने च in respect, and in disrespect, and.

ज्ञानविज्ञानतृप्तात्मा, कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी, समलोष्टाश्मकाञ्चनः । ८ ।

The Yogin who is satisfied with wisdom and knowledge, unwavering, whose senses are subdued, to whom a lump of earth, a stone, and gold are the same, is said to be harmonised. (8)

ज्ञानविज्ञानतृप्तात्मा = ज्ञानेन च विज्ञानेन च तृप्तः आत्मा यस्य सः with wisdom, and, with knowledge, and, satisfied, self, whose, he; कूटस्थः rock-seated; विजितेन्द्रियः = विजितानि इन्द्रियाणि यस्य सः conquered, senses, whose, he; युक्तः balanced; इति thus; उच्यते is called; योगी yogin; समलोष्टाश्मकाञ्चनः = समानि (लोष्टाश्मकाञ्चनानि) लोष्टं च अश्मा च काञ्चनं च यस्मै सः equal, clod, and, rock, and, gold, and, for whom, he.

[1] Kashmir reading परात्मसु समा मतिः, 'viewing all other selves with equable mind', seems better than परमात्मा समाहितः, 'Supreme self is collected.'

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु, समबुद्धिर्विशिष्यते । ९ ।

He who regards impartially lovers, friends and foes, strangers, neutrals, foreigners and relatives, also the righteous and unrighteous, he excelleth. (9)

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु = सुहृत्सु च मित्रेषु च अरिषु च उदासीनेषु च मध्यस्थेषु च द्वेष्येषु च बन्धुषु च in lovers, and, in friends, and, in enemies, and, in apathetics, and, in neutrals, and, in haters, and, in relatives, and; साधुषु in the good; अपि च also; पापेषु in the bad; समबुद्धिः = समा बुद्धिः यस्य सः equal, mind, whose, he विशिष्यते excels.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः । १० ।

Let the Yogin constantly engage himself in yoga, remaining in a secret (or lonely) place by himself, with thought and self subdued, free from hope and greed. (10)

योगी yogin; युञ्जीत let (him) balance; सततम् always; आत्मानम् (him) self (his mind); रहसि in secret; स्थितः seated; एकाकी alone; यतचित्तात्मा = यतौ (चित्तात्मानौ) चित्तं च आत्मा च यस्य सः controlled, mind, and, self, and, whose, he; निराशीः without-wish; अपरिग्रहः without-taking.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् । ११ ।

In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a cloth, a black antelope skin, and kuśa grass, one over the other; (11)

शुचौ (in a) clean, pure; देशे in a place; प्रतिष्ठाप्य having established; स्थिरम् firm; आसनम् seat; आत्मन: of self (his own); नात्युच्छ्रितम् = न अत्युच्छ्रितम् not, very-high; नातिनीचम् = न अतिनीचम् not, very-low; चैलाजिन-कुशोत्तरम् = चैलं च अजिनं च कुशा: च उत्तरं यस्मिन् तत् cloth, and, skin, and, grass, and, in succession, in which, that.

तत्रैकाग्रं मनः कृत्वा, यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये । १२ ।

There, having made mind one-pointed, with thought and functions of senses subdued, steady on his seat, he should practise yoga for purification of self. (12)

तत्र there; एकाग्रम् one-pointed (concentrated); मन: mind; कृत्वा having made; यतचित्तेन्द्रियक्रिय: = यता: चित्तस्य च इन्द्रियाणां च क्रिया: यस्य स: controlled, of mind, and, of senses, actions, whose, he; उपविश्य being seated; आसने on a seat; युञ्ज्यात् let him practise; योगम् yoga; आत्म-विशुद्धये = आत्मन: विशुद्धये of self, for purification [1]

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं, दिशश्चानवलोकयन् । १३ ।

[1] तात्त्विकस्य आत्मन: स्वरूपस्य विशुद्धबोधाय अभ्रान्तासंशयित-विशदानुभवाय, प्रज्ञानाय ; 'for realisation of the true essential nature, the Supreme Self, clear, free from all doubt and error': Abhinavagupta's commentary.

8

Holding body, head, and neck erect, immovably steady, looking fixedly at the point of nose, with unseeing gaze.[1] (13)

समम् straight; कायशिरोग्रीवम् = कायं च शिर: च ग्रीवां च body, and, head, and, neck, and; धारयन् holding; अचलम् immovable; स्थिर: steady; संप्रेक्ष्य looking at; नासिकाग्रम् = नासिकाया: अग्रम् of nose, forepart; स्वम् (his) own; दिश: quarters; च and; अनवलोकयन् not seeing.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः।
मनः संयम्य, मच्चित्तो युक्त आसीत मत्परः। १४।

The self serene, fearless, firm in the vow of the Brahmacārin, the mind controlled, thinking on Me, harmonised, let him sit aspiring after Me. (14)

प्रशान्तात्मा = प्रशान्त: आत्मा यस्य स: calmed, self, whose, he; विगतभी: = विगता भी: यस्य स: gone, fear, whose, he; ब्रह्मचारिव्रते = ब्रह्मचारिण: व्रते of Brahmacārin, in vow; स्थित: fixed; मन: mind; संयम्य having controlled; मच्चित्त: = मयि चित्तं यस्य स: in Me, mind, whose, he; युक्त: balanced; आसीत let him sit; मत्पर: = अहं पर: यस्य स: I, supreme, whose, he.

युञ्जन्नेवं सदात्मानं, योगी, नियतमानसः।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति। १५।

[1] This word is interpreted in two ways, (1) tip of nose and (2) root of nose 'between eye-brows' (v. 27). The latter seems to be the better, for during sleep, eye-balls naturally roll upwards and towards the sinus in the frontal bone, which is the locus of ājñā-cakra.

The yogin ever united thus with SELF, with mind controlled goeth to Peace, to the supreme Bliss that abideth in Me. (15)

युञ्जन् balancing; एवम् thus; सदा always; आत्मानम् the self; योगी yogin; नियतमानसः = नियतं मानसं यस्य सः controlled, mind; whose, he; शान्तिम् to peace; निर्वाणपरमाम् = निर्वाणं परमं यस्याः ताम् nirvāṇa, the end, of which, to that; मत्संस्थाम् = मयि संस्था यस्याः ताम् in Me, foundation, of which, to that; अधिगच्छति attains.

नात्यश्नतस्तु योगोऽस्ति, न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य, जाग्रतो नैव चार्जुन । १६ ।

Verily yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna! (16)

न not; अत्यश्नतः of the much-eating; तु indeed; योगः yoga; अस्ति is; न not; च and; एकान्तम् solely (entirely); अनश्नतः of the un-eating; न not; च and; अतिस्वप्नशीलस्य = अति स्वप्तुं शीलं यस्य तस्य too much, to sleep, tendency, whose, his; जाग्रतः of the waking, न not; एव even; च and; अर्जुन O Arjuna.

युक्ताहारविहारस्य, युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य, योगो भवति दुःखहा । १७ ।

Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking. (17)

युक्ताहारविहारस्य = युक्तौ (आहारविहारौ) आहारः च विहारः च यस्य तस्य controlled, food, and, amusement, and, whose, of him; युक्तचेष्टस्य = युक्ता चेष्टा यस्य तस्य controlled, behaviour, whose, of him; कर्मसु in actions; युक्तस्वप्नावबोधस्य = युक्तौ (स्वप्नावबोधौ) स्वप्नः च अवबोधः च यस्य तस्य controlled, sleeping, and, waking, and, whose, of him; योगः yoga; भवति becomes; दुःखहा pain-killer.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो, युक्त इत्युच्यते तदा । १८ ।

When his subdued thought is fixed on SELF, free from longing after all desirable things, then it is said, 'he is harmonised.' (18)

यदा when; विनियतम् subdued; चित्तम् mind; आत्मनि in self; एव only; अवतिष्ठते sits down; निःस्पृहः not-desiring; सर्वकामेभ्यः = सर्वेभ्यः कामेभ्यः (for) all, for (objects of) desires; युक्तः balanced; इति thus; उच्यते is said; तदा then.

यथा दीपो निवातस्थो नेङ्गते, सोपमा स्मृता ।
योगिनो यतचित्तस्य, युञ्जतो योगमात्मनः । १९ ।

As a lamp in a windless place flickereth not, to such is likened the Yogin of subdued thought, absorbed in the yoga of SELF. (19)

यथा as; दीपः a lamp; निवातस्थः in (a) windless-(place)-standing; न not; इङ्गते flickers; सा that; उपमा simile; स्मृता is remembered; योगिनः of Yogin; यतचित्तस्य = यतं

चित्तं यस्य तस्य controlled, mind, whose, of him; युञ्जतः (of the) practising; योगम् yoga; आत्मनः of self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति । २० ।

That in which mind finds rest, quieted by practice of yoga; that in which he, seeing SELF by SELF, in SELF is satisfied; (20)

यत्र where; उपरमते comes to rest; चित्तम् mind; निरुद्धम् curbed; योगसेवया = योगस्य सेवया of yoga, by service; यत्र where; च and; एव even; आत्मना by Self; आत्मानम् Self; पश्यन् seeing; आत्मनि in Self; तुष्यति is content.

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति, यत्र न चैवायं स्थितश्चलति तत्त्वतः । २१ ।

That in which he findeth the Supreme Delight which reason can grasp beyond the senses, wherein established he moveth not from Reality; (21)

सुखम् pleasure; आत्यन्तिकम् most final; यत् which; तत् that; बुद्धिग्राह्यम् = बुद्ध्या ग्राह्यम् by reason, graspable; अतीन्द्रियम् = इन्द्रियाणि अति senses, more than (beyond); वेत्ति knows; यत्र where; न not; च and; एव even; अयम् this; स्थितः fixed; चलति moves; तत्त्वतः from Reality.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते । २२ ।

Which, having obtained, he thinketh there is no greater gain beyond it; wherein established, he is not shaken even by heavy sorrow; (22)

यम् which; लब्ध्वा having obtained; च and; अपरम् another; लाभम् gain; मन्यते thinks; न not; अधिकम् greater; ततः than that; यस्मिन् in which; स्थितः established; न not; दुःखेन by sorrow; गुरुणा (by) heavy; अपि even; विचाल्यते is moved.

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा । २३ ।

That should be known by the name of yoga, this disconnection from union with pain. This yoga must be clung to with a firm conviction and with undesponding mind. (23)

तम् that; विद्यात् let (him) know; दुःखसंयोगवियोगम् = दुःखैः संयोगेन वियोगम् with pains, with (from) conjunction, *i.e.*, touch of, (the) disjunction; योगसंज्ञितम् yoga-named; सः this; निश्चयेन surely; योक्तव्यः should be practised; योगः yoga; अनिर्विण्णचेतसा = न निर्विण्णं चेतः यस्य तेन not, despondent, mind, whose, by him.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः । २४ ।

Abandoning without reserve all desires born of imagination, by the mind curbing the aggregate of senses on every side. (24)

संकल्पप्रभवान् imagination-produced; कामान् desires; त्यक्त्वा having abandoned; सर्वान् all; अशेषत: without remainder; मनसा by mind; एव even; इन्द्रियग्रामम् = इन्द्रियाणां ग्रामम् of senses, collection; विनियम्य having curbed; समन्तत: on every-side.

शनैः शनैरुपरमेद् , बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा, न किंचिदपि चिन्तयेत् । २५ ।

Little by little let him gain tranquillity by means of Reason controlled by steadiness; having made mind abide in SELF, let him not think of anything. (25)

शनै: gradually; शनै: gradually; उपरमेत् let him cease (from activity); बुद्ध्या by reason; धृतिगृहीतया = धृत्या गृहीतया by firmness, (by) seized; आत्मसंस्थम् self-seated; मन: the mind; कृत्वा having made; न not; किंचित् anything; अपि also; चिन्तयेत् let him think.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् । २६ ।

As often as the wavering and unsteady mind runneth away, so often reining it in, let him bring it under control of SELF. (26)

यत: whence; यत: whence; निश्चरति runs out; मन: mind; चञ्चलम् unstable; अस्थिरम् unsteady; तत: thence; तत: thence; नियम्य having restrained; एतत् this; आत्मनि in Self; एव even; वशम् (in) to control; नयेत् let (him) lead.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति, शान्तरजसं, ब्रह्मभूतमकल्मषम् । २७ ।

Supreme joy comes to this yogin whose mind is peaceful, whose passion-nature is calmed, who is sinless and has identified himself with the ETERNAL. (27)

प्रशान्तमनसम् = प्रशान्तं मनः यस्य तम् peaceful, mind, whose, him; हि indeed; एनम् this; योगिनम् to yogin; सुखम् pleasure; उत्तमम् highest; उपैति comes; शान्तरजसम् = शान्तं रजः यस्य तम् subsided, passion-nature, whose, to him; ब्रह्मभूतम् Brahma-become; अकल्मषम् to sinless.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते । २८ ।

The yogin who thus, ever harmonising the self, hath put away sin, he easily enjoyeth the infinite bliss of contact with the ETERNAL. (28)

युञ्जन् practising yoga; एवम् thus; सदा always; आत्मानम् the self; योगी yogin; विगतकल्मषः = विगतः कल्मषः यस्य सः gone, sin, whose, he; सुखेन with ease; ब्रह्मसंस्पर्शम् = ब्रह्मणा संस्पर्शः यस्य तत् with Brahma, touch, whose, that; अत्यन्तम् ultimate; सुखम् pleasure; अश्नुते enjoys.

सर्वभूतस्थमात्मानं, सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा, सर्वत्र समदर्शनः । २९ ।

His self, harmonised by yoga, he seeth SELF abiding in all beings, all beings in SELF; everywhere he seeth the same. (29)

सर्वभूतस्थम् = सर्वेषु भूतेषु तिष्ठति तम् in all, (in) beings, abides, him; आत्मानम् Self; सर्वभूतानि = सर्वाणि भूतानि all, creatures; च and; आत्मनि in Self; ईक्षते sees; योगयुक्तात्मा = योगेन युक्तः आत्मा यस्य सः by yoga, balanced, self, whose, he; सर्वत्र everywhere; समदर्शनः equal-seeing.

यो मां पश्यति सर्वत्र, सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि, स च मे न प्रणश्यति । ३० ।

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me. (30)

यः who; माम् me; पश्यति sees; सर्वत्र everywhere; सर्वम् all; च and; मयि in me; पश्यति sees; तस्य of him; अहम् I; न not; प्रणश्यामि perish (get lost); सः he; च and; मे of (to) me; न not; प्रणश्यति perishes (gets lost).

सर्वभूतस्थितं यो मां भजति, एकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि, स योगी मयि वर्तते । ३१ ।

He who, established in unity, worshippeth Me, abiding in all beings, that Yogin liveth in Me, whatever his mode of living.[1] (31)

सर्वभूतस्थितम् = सर्वेषु भूतेषु स्थितम् in all, (in) beings, sitting; यः who; माम् me; भजति worships; एकत्वम् to (in) unity; आस्थितः established; सर्वथा every way;

[1] 'Me' and 'I' in this and the preceding verse, mean 'the I', 'Self,' *i.e.*, Universal Self; as also in verses iii, 30, and iv, 11, 13, 14 *supra*.

वर्तमानः existing; अपि also; सः that; योगी yogin; मयि in me; वर्तते is.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं, स योगी परमो मतः । ३२ ।

He who, through the likeness of SELF, O Arjuna!, seeth equality in everything, whether pleasant or painful, he is considered a perfect Yogin. (32)

आत्मौपम्येन = आत्मनः औपम्येन of self, by the analogy, सर्वत्र everywhere; समम् equality; पश्यति sees; यः who; अर्जुन O Arjuna; सुखम् pleasure; वा or; यदि if; वा or; दुःखम् sorrow; सः he; योगी yogin; परमः highest; मतः is thought.

अर्जुन उवाच ।
योऽयं योगस्त्वया प्रोक्तः साम्येन, मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् । ३३ ।

Arjuna said:

This yoga which Thou hast declared to be by equanimity, O Madhusūdana!, I see not a stable foundation for it, owing to restlessness; (33)

यः which; अयम् this; योगः yoga; त्वया by thee; प्रोक्तः declared; साम्येन by equality; मधुसूदन O slayer of Madhu; एतस्य of this; अहम् I; न not; पश्यामि see; चञ्चलत्वात् from restlessness; स्थितिम् stability; स्थिराम् firm.

चञ्चलं हि मनः, कृष्ण, प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् । ३४ ।

For the mind is verily, restless, O Kṛṣṇa!; it is impetuous, strong and difficult to bend; I deem it as hard to curb as the wind. (34)

चञ्चलम् restless; हि indeed; मनः mind; कृष्ण O Kṛṣṇa; प्रमाथि impetuous; बलवत् strong; दृढम् hard; तस्य of it; अहम् I; निग्रहम् restraint; मन्ये think; वायोः of the wind; इव as; सुदुष्करम् hard to be done.

श्रीभगवानुवाच ।

असंशयं, महाबाहो, मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते । ३५ ।[1]

The Blessed Lord said:

Without doubt, O mighty-armed!, the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion, O Kaunteya. (35)

असंशयम् doubtless; महाबाहो, O great-armed; मनः the mind; दुर्निग्रहम् hard to grip; चलम् moving; अभ्यासेन by practice; तु indeed; कौन्तेय O Kaunteya, son of Kuntī; वैराग्येण by dispassion; च and; गृह्यते is held.

[1] By vairāgya, 'non-desire', surcease of all desires, Māyā's power of driving the self into wrong paths, Vikṣepa-Śakti is conquered; and by abhyāsa, 'constant and persistent sitting near', contemplation of the One-Self in all, Her Āvaraṇa-Śakti,' 'power of veiling the eyes' from the Truth.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः । ३६ ।

Yoga is hard to attain, methinks, by a self that is uncontrolled; but by the SELF-controlled it is attainable by properly directed energy. (36)

असंयतात्मना = असंयतः आत्मा यस्य तेन uncontrolled, self, whose, by him; योगः yoga; दुष्प्रापः hard-gained; इति thus; मे my; मतिः opinion; वश्यात्मना = वश्यः आत्मा यस्य तेन controlled, self, whose, by him; तु indeed; यतता (by the) endeavouring; शक्यः possible; अवाप्तुम् to obtain; उपायतः through means.

अर्जुन उवाच ।
अयतिः श्रद्धयोपेतो, योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं, कृष्ण, गच्छति ? । ३७ ।
लिप्समानः सतां मार्गं प्रमूढो ब्रह्मणः पथि ।
अनेकचित्तो विभ्रान्तो मोहस्यैव वशंगतः ।[1]

Arjuna said:

He who is unsubdued but who possesseth faith, with mind wandering away from yoga, failing to attain perfection in yoga, what path doth he tread, O Kṛṣṇa? (37)

अयतिः un-subdued; श्रद्धया by (with) faith; उपेतः endowed; योगात् from yoga; चलितमानसः = चलितं मानसं यस्य सः strayed, mind, whose, he; अप्राप्य not having attained; योगसंसिद्धिम् = योगस्य संसिद्धिम् of yoga, perfection; काम् to what; गतिम् path; कृष्ण O Kṛṣṇa; गच्छति goes (he).

[1] Additional verse in Kashmir recension: 'Wishing to follow the way of the good, perplexed, many-minded, distracted overpowered by delusion.'

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो, महाबाहो, विमूढो ब्रह्मणः पथि । ३८ ।

Fallen from both, is he not destroyed like a rent cloud, unsteadfast, O mighty-armed!, deluded in the path of the ETERNAL? (38)

कच्चित् is it that; न not; उभयविभ्रष्टः = उभयतः विभ्रष्टः from both, fallen; छिन्नाभ्रम् = छिन्नम् अभ्रम् torn, cloud; इव like; नश्यति is destroyed; अप्रतिष्ठः unstable; महाबाहो O mighty-armed; विमूढः deluded; ब्रह्मणः of Brahma; पथि in the path.

एतं मे संशयं, कृष्ण, छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते । ३९ ।

Deign, O Kṛṣṇa!, to dispel completely this doubt of mine; for there is none to be found save Thyself able to destroy this doubt. (39)

एतम् this; मे my; संशयम् doubt; कृष्ण O Kṛṣṇa; छेत्तुम् to resolve; अर्हसि oughtest; अशेषतः without remainder; त्वत् than thou; अन्यः another; संशयस्य of doubt; अस्य (of) this; छेत्ता solver; न not; हि indeed; उपपद्यते is to be found.

श्रीभगवानुवाच ।

पार्थ, नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद् दुर्गतिं, तात, गच्छति । ४० ।

The Blessed Lord said:

O son of Pṛthā!, neither in this world nor in the life to come is there destruction for him; never doth any who

worketh righteousness, O beloved!, tread the path of woe. (40)

पार्थ O Pārtha; न not; एव even; इह here; न not; अमुत्र in next world; विनाश: destruction; तस्य of him; विद्यते is; न not; हि surely; कल्याणकृत् righteous-doer; कश्चित् anyone; दुर्गतिम् to evil path (fate); तात O beloved; गच्छति goes.

प्राप्य पुण्यकृतां लोकान्, उषित्वा शाश्वतीः समाः।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते। ४१।

Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from yoga is reborn in a pure and blessed house. (41)

प्राप्य having obtained; पुण्यकृताम् of right-doers; लोकान् worlds; उषित्वा having dwelt; शाश्वती: everlasting; समा: years; शुचीनाम् of pure; श्रीमताम् of prosperous; गेहे in house; योगभ्रष्ट: = योगात् भ्रष्ट: from yoga, fallen अभिजायते is born.

अथ वा योगिनामेव कुले भवति धीमताम्।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम्। ४२।

Or he may even be born into a family of wise yogin-s; but such a birth as that is most difficult to obtain in this world. (42)

अथ वा or; योगिनाम् of yogin-s, एव even; कुले in the family; भवति becomes; धीमताम् of wise; एतत् this;

हि indeed; दुर्लभतरम् very difficult to obtain; लोके in the world; जन्म birth; यत् which; ईदृशम् like this.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ, कुरुनन्दन । ४३ ।

There he recovereth the characteristics belonging to his former body, and with these he again laboureth for perfection, O joy of Kuru-s! (43)

तत्र there; तम् that; बुद्धिसंयोगम् = बुद्धेः संयोगम् of buddhi, conjunction; लभते obtains; पौर्वदेहिकम् belonging to previous body; यतते strives; च and; ततः thence; भूयः again; संसिद्धौ in perfection; कुरुनन्दन = कुरूणां नन्दन of the Kuru-s, O rejoicer!

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते । ४४ ।

By that former practice he is irresistibly swept away. And wishing to know yoga, he goeth beyond the word (to the realisation of) Brahma. (44)

पूर्वाभ्यासेन = पूर्वेण अभ्यासेन by former, (by) practice; तेन (by) that; एव even; ह्रियते is swept away; हि indeed; अवशः helpless; अपि also; सः he; जिज्ञासुः wishing to know; अपि also; योगस्य of yoga; शब्दब्रह्म sound-Brahma; अतिवर्तते goes beyond.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः, ततो याति परां गतिम् । ४५ ।

Verily the Yogin, labouring with assiduity, purified from sin, fully perfected through manifold births, reacheth the supreme goal. (45)

प्रयत्नात् from (with) perseverance; यतमानः striving; तु indeed; योगी yogin; संशुद्धकिल्बिषः = संशुद्धं किल्बिषं यस्य सः completely purified, sin, whose, he; अनेकजन्मसंसिद्धः = अनेकैः जन्मभिः संसिद्धः by many, (by) births, perfected; ततः thence; याति goes; पराम् to highest; गतिम् path.

तपस्विभ्योऽधिको योगी, ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी, तस्माद्योगी भवार्जुन । ४६ ।

The yogin is greater than ascetics; he is thought to be greater than even the wise; the yogin is greater than men of action; also: therefore become thou a yogin, O Arjuna! (46)

तपस्विभ्यः than ascetics; अधिकः higher; योगी yogin; ज्ञानिभ्यः than wise; अपि also; मतः thought; अधिकः greater; कर्मिभ्यः than actors; च and; अधिकः greater; योगी yogin; तस्मात् therefore; योगी a yogin; भव be; अर्जुन O Arjuna.

योगिनामपि सर्वेषां, मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां, स मे युक्ततमो मतः । ४७ ।

Among all yogin-s, too, he who, full of faith, with the inner SELF abiding in Me, adoreth Me, he is considered by Me to be most completely harmonised. (47)

योगिनाम् of yogin-s; अपि also; सर्वेषाम् of all; मद्गतेन = मां गतेन in Me, gone; अन्तरात्मना with inner self; श्रद्धावान् faith-filled; भजते worships; यः who; माम् Me; सः he; मे by Me; युक्ततमः most-harmonised; मतः is thought; (Me = the Self.)

इति श्रीमद्भगवद्गीतासु॰ अध्यात्मयोगो नाम षष्ठोऽध्यायः

Thus in glorious BHAGAVAD GĪTĀ . . . sixth discourse, entitled:

YOGA OF SELF-SUBDUAL

———

SEVENTH DISCOURSE

श्रीभगवानुवाच ।

मय्यासक्तमनाः, पार्थ, योगं युञ्जन्मदाश्रयः ।
असंशय समग्रं मां यथा ज्ञास्यसि तच्छृणु । १ ।

The Blessed Lord said:

With mind clinging to Me, O Pārtha!, performing yoga, refuged in Me, how thou shalt without doubt know Me to the uttermost, that hear thou. (1)

मयि in Me; आसक्तमनाः = आसक्तं मनः यस्य सः attached, mind, whose, he; पार्थ O Pārtha; योगम् yoga; युञ्जन् practising; मदाश्रयः = अहम् आश्रयः यस्य सः I, refuge, whose, he; असंशयम् doubtless; समग्रम् whole; माम् Me; यथा as; ज्ञास्यसि (thou) shalt know; तत् that; शृणु listen. (Me = the I.)

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते । २ ।

I will declare to thee this knowledge and wisdom in its completeness, which, having known, there is nothing more here needeth to be known. (2)

ज्ञानम् (metaphysical) knowledge; ते of (to) thee; अहम् I; सविज्ञानम् = विज्ञानेन सह with (scientific) knowledge, together; इदम् this; वक्ष्यामि will declare; अशेषतः without

remainder; यत् which; ज्ञात्वा having known; न not; इह here; भूय: more; अन्यत् other; ज्ञातव्यम् (what ought) to be known; अवशिष्यते remains.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वत:[1]। ३।

Among thousands of men scarce one striveth for perfection; of the successful strivers scarce one knoweth Me in essence. (3)

मनुष्याणाम् of men; सहस्रेषु among thousands; कश्चित् someone; यतति strives; सिद्धये for perfection; यतताम् of the striving; अपि also; सिद्धानाम् (of) successful; कश्चित् someone; माम् Me (the I); वेत्ति knows; तत्त्वत: essentially.

भूमिरापोऽनलो वायु: खं मनो बुद्धिरेव च।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा। ४।

Earth, water, fire, air, ether, mind, and reason also, and egoism—such is the eightfold division of My Nature. (4)

भूमि: earth; आप: water; अनल: fire; वायु: air; खम् ether; मन: mind; बुद्धि: reason; एव even; च and; अहंकार: egoism; इति thus; इयम् this; मे of Me (Self); भिन्ना divided; प्रकृति: Nature; अष्टधा eightfold.

[1] 'यततां च सहस्राणां', 'of thousands of strivers,' seems a better reading, for 'knowledge of the true Self' is perfection; unless perhaps siddhi is interpreted as the eight siddhis, super-physical powers of yogin-s.

अपरेयं, इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां, महाबाहो, ययेदं धार्यते जगत्[1] । ५ ।

This the inferior. Know My other Nature, the higher, the life-element, O mighty-armed!, by which the universe is upheld. (5)

अपरा lower; इयम् this; इत: from (than) this; तु indeed; अन्याम् other; प्रकृतिम् Nature; विद्धि know; मे My (of Self); पराम् higher; जीवभूताम् life-element (constituting jīva-s); महाबाहो O great-armed; यया by which; इदम् this; धार्यते is supported; जगत् world.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा । ६ ।

Know this to be the womb of all beings. I am the source of the forthgoing of the whole universe and likewise the place of its dissolving. (6)

एतद्योनीनि = एषा योनि: येषां तानि this, womb, whose, they; भूतानि beings; सर्वाणि all; इति thus; उपधारय understand; अहम् I; कृत्स्नस्य (of) whole; जगत: of world; प्रभव: (source of) becoming; प्रलय: (place of) dissolution; तथा also. (एतत् the This, Prakṛti; अहम् Puruṣa, Pratyag-ātmā.)

मत्तः परतरं नान्यत्किंचिदस्ति, धनंजय ।
मयि सर्वमिदं प्रोतं, सूत्रे मणिगणा इव । ७ ।

[1] That which inspires with life, with consciousness, their organism made up of eight constituents, and without which the whole universe would disappear. See xv, 7 *infra*.

There is naught whatsoever higher than I, O Dhanaṃjaya! All this is threaded on Me, as rows of gems on a string. (7)

मत्तः than I; परतरम् higher; न not; अन्यत् other; किंचित् anyone; अस्ति is; धनंजय O Dhanaṃjaya; मयि in me; सर्वम् all; इदम् this; प्रोतम् (is) threaded; सूत्रे in (on) a string; मणिगणाः = मणीनां गणाः of gems, rows; इव like.

रसोऽहमप्सु, कौन्तेय, प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु, शब्दः खे, पौरुषं नृषु । ८ ।

I the sapidity in waters, O son of Kuntī!, I radiance in moon and sun; the Word of Power in all *Veda-s*, sound in ether, and virility in men; (8)

रसः taste; अहम् I; अप्सु in waters; कौन्तेय O Kaunteya; प्रभा radiance; अस्मि am (I); शशिसूर्ययोः = शशिनः च सूर्यस्य च of the moon, and, of the sun, and; प्रणवः praṇava; सर्ववेदेषु = सर्वेषु वेदेषु (in) all, in *Veda-s*; शब्दः sound; खे in ether; पौरुषम् virility; नृषु in men.

पुण्यो गन्धः पृथिव्यां च, तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु, तपश्चास्मि तपस्विषु । ९ ।

Pure fragrance in earth and brilliance in fire am I; life in all beings am I, and austerity in ascetics. (9)

पुण्यः pure; गन्धः smell; पृथिव्याम् in earth; च and; तेजः light; च and; अस्मि am (I); विभावसौ in fire; जीवनम् life; सर्वभूतेषु = सर्वेषु भूतेषु (in) all, in beings; तपः austerity; च and; अस्मि am (I); तपस्विषु in ascetics.

बीजं मां सर्वभूतानां विद्धि, पार्थ, सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि, तेजस्तेजस्विनामहम् । १० ।

Know Me, O Pārtha!, as the eternal seed of all beings. I am Reason of the Reason-endowed, splendour of splendid things am I. (10)

बीजम् seed; माम् me; सर्वभूतानाम् = सर्वेषां भूतानाम् (of) all, of beings; विद्धि know; पार्थ O Pārtha; सनातनम् eternal; बुद्धि: reason; बुद्धिमताम् of the reasonable; अस्मि am (I); तेज: splendour; तेजस्विनाम् of the splendid; अहम् I.

बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि, भरतर्षभ । ११ ।

I am the strength of the strong, devoid of desire and passion. In beings, I am desire (which is) not contrary to Dharma-law, O best of Bharata-s! (11)

बलम् strength; बलवताम् of the strong; अस्मि am (I); कामरागविवर्जितम् = कामेन च रागेण च विवर्जितम् by desire, and, by passion, and, devoid; धर्माविरुद्ध: = धर्मेण अविरुद्ध: with (to) duty, not opposed; भूतेषु in beings; काम: desire, अस्मि am (I); भरतर्षभ O leader of Bharata-s.

ये चैव सात्त्विका भावा, राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि, न त्वहं तेषु, ते मयि । १२ ।

The natures that are wise, also active, also slothful, these know as from Me; not I in them, but they in Me. (12)

ये which; च and; एव even; सात्त्विका: pure; भावा: natures; राजसा: active; तामसा: inert; च and; ये which; मत्त: from Me; एव even; इति thus; तान् these; विद्धि know; न not; तु indeed; अहम् I; तेषु in them; ते they; मयि in Me.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं, नाभिजानाति मामेभ्यः परमव्ययम् । १३ ।

All this world deluded by these natures made by these three qualities knoweth not Me, above these, imperishable. (13)

त्रिभि: (by) three; गुणमयै: (by) guṇa-made; भावै: by natures, attributes of Prakṛti; एभि: (by) these; सर्वम् all; इदम् this; जगत् world; मोहितम् deceived; न not; अभिजानाति knows well; माम् Me; एभ्य: than these; परम् higher; अव्ययम् inexhaustible.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते । १४ ।

This divine Illusion of Mine, caused by the attributes, the functionings, is hard to pierce; they who come to Me, they cross over this illusion. (14)

दैवी divine; हि indeed; एषा this; गुणमयी guṇa-made; मम my; माया Illusion; दुरत्यया hard to go beyond; माम् to Me; एव even; ये who; प्रपद्यन्ते approach; मायाम् illusion; एताम् this; तरन्ति cross; ते they.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना, आसुरं भावमाश्रिताः । १५ ।

The evil-doing, the deluded, the vile men, they come not to Me, they whose wisdom is destroyed by illusion, who have embraced the nature of demons. (15)

न not; माम् to Me; दुष्कृतिन: evil-doers; मूढाः deluded; प्रपद्यन्ते approach; नराधमा: = नरेषु अधमा: among men, lowest; मायया by Māyā; अपहृतज्ञाना: = अपहृतं ज्ञानं येषां ते torn away, wisdom, whose, they; आसुरम् āsuric; भावम् nature; आश्रिता: refuged (in).

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च, भरतर्षभ । १६ ।

Of four kinds are the righteous ones who worship Me, O Arjuna!: the suffering, the seeker for knowledge, the desirous of wealth (or any particular object), and the wise, O Lord of Bharata-s! (16)

चतुर्विधा: = चतस्र: विधा: येषां ते, four, sorts, whose, they; भजन्ते worship; माम् Me; जना: people; सुकृतिन: well-doing; अर्जुन O Arjuna; आर्त: the unhappy; जिज्ञासु: the wisdom-desiring; अर्थार्थी = अर्थम् अर्थयते इति wealth, seeks, thus; ज्ञानी the wise, च and; भरतर्षभ O leader of Bharata-s.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानीनोऽत्यर्थमहं, स च मम प्रियः । १७ ।

Of these, the wise constantly harmonised, *i.e.* united with Me, ever feeling himself as one with Me, worshipping the One, is the best; I am supremely dear to the wise, and he is dear to Me. (17)

तेषाम् of these; ज्ञानी the wise; नित्ययुक्तः = नित्यं युक्तः always, balanced; एकभक्तिः = एकस्मिन् भक्तिः यस्य सः in the One, devotion, whose, he; विशिष्यते excels; प्रियः dear; हि indeed; ज्ञानिनः of the wise; अत्यर्थम् excessively; अहम् I; सः he; च and; मम of me; प्रियः dear.

उदाराः सर्व एवैते, ज्ञानी त्वात्मैव मे मतः ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् । १८ ।

Noble are all these, but I hold the wise as verily Myself; he, SELF-united, is fixed on Me, the highest Path. (18)

उदाराः noble; सर्वे all; एव even; एते these; ज्ञानी the wise; तु indeed; आत्मा self; एव even; मे my; मतम् opinion; आस्थितः fixed; सः he; हि indeed; युक्तात्मा = युक्तः आत्मा यस्य सः balanced, or joined with me, self, whose, he; माम् Me; एव even; अनुत्तमाम् = न अस्ति उत्तमा यस्याः ताम् not, is, better, than which, that; गतिम् path.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति ; स महात्मा सुदुर्लभः । १९ ।

At the close of many births the man full of wisdom cometh unto Me; 'Vāsudeva [1] is all,' (thinketh he), the Mahātmā, very difficult to find. (19)

[1] A name for Śrī Kṛṣṇa, as son of Vasudeva. Etymologically, the word means वसति सर्वस्मिन् इति वासुः, तस्य देवः, or स देवः,

बहूनाम् (of) many; जन्मनाम् of births; अन्ते in (at) the end; ज्ञानवान् knowledge-possessor; माम् to Me; प्रपद्यते approaches; वासुदेव: Vāsudeva; सर्वम् all; इति thus; स: he; महात्मा = महान् आत्मा यस्य स: great, self, whose, he; सुदुर्लभ: very-hardly-obtained.

कामैस्तैस्तैर्हृतज्ञाना: प्रपद्यन्तेऽन्यदेवता: ।
तं तं नियममास्थाय, प्रकृत्या नियता: स्वया । २० ।

They whose wisdom hath been rent away by desires go forth to other 'shining ones', resorting to various external observances, according to their own natures. (20)

कामै: by desires; तै: (by) them; तै: (by) them; हृतज्ञाना: = हृतं ज्ञानं येषां ते torn away, wisdom, whose, they; प्रपद्यन्ते approach; अन्यदेवता: = अन्या: देवता: other, gods; तम् that; तम् that; नियमम् rule (vow); आस्थाय having taken up; प्रकृत्या by nature; नियता: led; स्वया (by) own.

यो यो यां यां तनुं भक्त: श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् । २१ ।

Any devotee who seeketh to worship with faith any such aspect, I verily make unswerving that faith of that man. (21)

य: who; य: who; याम् which; याम् which; तनुम् shape; भक्त: devotee; श्रद्धया with faith; अर्चितुम् to worship; इच्छति wishes; तस्य of him; तस्य of him; अचलाम् steady;

Lord of prāṇa—Life which dwells in all, or Lord of Jīva-s—souls which dwell in all bodies, or Universal Self, the Lord, who dwells in all beings.

श्रद्धाम् faith; ताम् that; एव even; विदधामि make; अहम् I (I make = the I makes).

स तया श्रद्धया युक्तस्तस्या राधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हितान् । २२ ।

He, endowed with that faith, seeketh the worship of such a one, and from him he obtaineth his desires, I verily decreeing the benefits; (22)

सः he; तया (with) that; श्रद्धया with faith; युक्तः united; तस्याः of it; राधनम् worship; ईहते wishes; लभते (he) obtains; च and; ततः thence; कामान् desires; मया by Me (the Self); एव indeed; विहितान् decreed; हितान् benefits, (or हि indeed; तान् them).

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति, मद्भक्ता यान्ति मामपि । २३ ।

Finite indeed the fruit that belongeth to those, who are of small intelligence. To the 'shining ones' go the worshippers of them but My devotees come unto Me. (23)

अन्तवत् with end; तु indeed; फलम् fruit; तेषाम् of them; तत् that; भवति is; अल्पमेधसाम् = अल्पा मेधा येषां तेषाम् small, intelligence, whose, of (to) them; देवान् to gods; देवयजः = देवान् यजन्ते इति gods, worship, thus; यान्ति go; मद्भक्ताः = मम भक्ताः My, devotees; यान्ति go; माम् to Me; अपि also. (My = of Self; to Me = to the Self.)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः।
परं भावमजानन्तो ममाव्ययमनुत्तमम्। २४।

Those devoid of reason think of Me, the Unmanifest, as having manifestation, knowing not My supreme Nature, imperishable, most excellent. (24)

अव्यक्तम् unmanifest; व्यक्तिम् to manifestation; आपन्नम् arrived; मन्यन्ते think; माम् me (the I, the Self); अबुद्धयः irrational; परम् highest; भावम् nature; अजानन्तः unknowing; मम My (of the I); अव्ययम् imperishable; अनुत्तमम् best.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम्। २५।

Nor am I of all discovered, enveloped in My creative Illusion.[1] This deluded world knoweth Me not, the unborn, the imperishable. (25)

न not; अहम् (the) I; प्रकाशः known; सर्वस्य of all; योगमायासमावृतः = योगमायया समावृतः by Yoga-Māyā, covered; मूढः deluded अयम् this; न not; अभिजानाति knows; लोकः world; माम् me (the I); अजम् unborn; अव्ययम् imperishable.

वेदाहं समतीतानि वर्तमानानि च, अर्जुन।
भविष्याणि च भूतानि ; मां तु वेद न कश्चन। २६।

I know the beings that are past, that are present, that are to come, O Arjuna!, but no one knoweth Me. (26)

[1] Yoga-māyā, is the creative power of yoga, all things being but thought-forms.

वेद know; अहम् (the) I; समतीतानि past; वर्तमानानि present; च and; अर्जुन O Arjuna; भविष्याणि future; च and; भूतानि beings; माम् Me (the I); तु indeed; वेद knows; न not; कश्चन anyone.

इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन, भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति, परंतप । २७ ।

By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bhārata!, all beings walk this universe wholly deluded, O Paraṃtapa! (27)

इच्छाद्वेषसमुत्थेन = इच्छायाः च द्वेषात् च समुत्तिष्ठति इति तेन from desire, and, from hate, and, arises, thus, by it; द्वंद्वमोहेन = द्वंद्वस्य मोहेन of the pair, by the delusion; भारत O Bhārata; सर्वभूतानि = सर्वाणि भूतानि all, beings; संमोहम् to delusion; सर्गे in creation; यान्ति go; परंतप O Paraṃtapa.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः । २८ ।

But those men of pure deeds, in whom sin is come to an end, they, freed from the delusive pairs of opposites, worship Me, steadfast in vows. (28)

येषाम् of whom; तु indeed; अन्तं गतम् to end, gone; पापम् sin; जनानाम् of men; पुण्यकर्मणाम् = पुण्यं कर्म येषां तेषाम् pure, action, whose, of them; ते they; द्वंद्वमोहनिर्मुक्ताः = द्वंद्वस्य मोहात् निर्मुक्ताः of pairs, from delusion, freed; भजन्ते worship; माम् Me (the Self); दृढव्रताः = दृढं, व्रतं येषां ते firm, vow, whose, they.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् । २९ ।

They who, refuged in Me, strive for liberation from birth and death, they know the ETERNAL, the whole SELF-knowledge, and (the secret of) all Action (that is righteous). (29)

जरामरणमोक्षाय = जरायाः च मरणात् च मोक्षाय from old age, and, from death, and, for liberation; माम् Me; आश्रित्य having taken refuge in; यतन्ति strive; ये who; ते they; ब्रह्म Brahma; तत् that; विदुः know; कृत्स्नम् the whole; अध्यात्मम् = आत्मानम् अधिकृत्य कृतम् to the Ātman, having referred, made, (concerning Self); कर्म action; च and; अखिलम् whole.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः । ३० ।

They who know Me as the knowledge of the elements as that of the shining ones, and as that of the sacrifice, they harmonised in mind, know Me verily even in the time of forthgoing.[1] (30)

साधिभूताधिदैवम् = अधिभूतेन च अधिदैवेन च सह with the adhibhūta (concerning the elements), and, with the adhidaiva (concerning the gods), and, together; माम् Me; साधियज्ञम् = अधियज्ञेन सह with the adhiyajña (concerning the sacrifice), together; च and; ये who; विदुः know; प्रयाणकाले = प्रयाणस्य काले of going-forth, in the

[1] Death—going forth from the body.

time; अपि also; च and; माम् me; ते they; विदुः know; युक्तचेतसः = युक्तं चेतः येषां ते balanced; mind, whose, they.[1]

इति श्रीमद्भगवद्गीतासु॰ ज्ञानयोगो नाम सप्तमोऽध्यायः

Thus in glorious Bhagavad Gītā . . . seventh discourse, entitled:

YOGA OF DISCRIMINATIVE KNOWLEDGE

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[1] These two and the next few verses are rather obscure. Perhaps the meaning is: They who know Me, the Universal Self, in My adhyātma or subjective aspect, as Spirit, Pratyagātmā, the Inner One Self, in My adhibhūta or objective aspect, as Matter, Mūla-prakṛti, in My adhidaiva aspect of the God of world-manifesting Energy, the divine forces of nature, on pravṛtti-mārga, and also in My adhiyajña aspect of the God of Sacrifice and Renunciation on nivṛtti-mārga, they are able to preserve that knowledge, that memory, unbroken, at parting from the body, and they merge in Me, the Self, and attain mokṣa.

EIGHTH DISCOURSE

अर्जुन उवाच ।

किं तद् ब्रह्म, किमध्यात्मं, किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तं, अधिदैवं किमुच्यते । १ ।

Arjuna said:

What is that ETERNAL, what SELF-knowledge, what Action, O Puruṣottama? And what is declared to be knowledge of elements, what is called knowledge of the shining ones? (1)

किम् what; तत् that; ब्रह्म Brahma; किम् what; अध्यात्मम् adhyātma; किम् what; कर्म karma; पुरुषोत्तम = पुरुषेषु उत्तम among men, O best; अधिभूतम् adhibhūta; च and; किम् what; प्रोक्तम् declared; अधिदैवम् adhidaiva; किम् what; उच्यते is called.

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्, मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः । २ ।

What is knowledge of Sacrifice in this body, and how, O Madhusūdana? And how, at time of forthgoing art Thou known by the SELF-controlled? (2)

अधियज्ञः adhiyajña; कथम् how; कः who; अत्र here; देहे in body; अस्मिन् this; मधुसूदन O Madhusūdana;

प्रयाणकाले in (at) the time of departure; च and; कथम् how; ज्ञेय: to be known; असि art (thou); नियतात्मभि: = नियत: आत्मा येषां तै: controlled, self, whose, by them.

अक्षरं ब्रह्म परमं, स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः । ३ ।

The Blessed Lord said:

The indestructible, the Supreme, is the ETERNAL; His essential nature is called SELF-knowledge; the emanation that causes birth of beings is named Action; (3)

अक्षरम् Undecaying; ब्रह्म Brahma; परमम् Supreme; स्वभाव: own-being (His nature); अध्यात्मम् adhyātma; उच्यते is called; भूतभावोद्भवकर: = भूतानां भावस्य उद्भवं करोति इति स: of beings, of nature, birth, makes, thus, that; विसर्ग: emanation; कर्मसंज्ञित: = कर्म संज्ञा यस्य स: action, name, whose, that.

अधिभूतं क्षरो भावः, पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे, देहभृतां वर । ४ ।[1]

Knowledge of Elements concerns My perishable nature, and knowledge of the Shining Ones concerns life-giving energy;[2] knowledge of Sacrifice tells of Me, as wearing the body, O best of living beings. (4)

[1] Puruṣa is Self, as energiser, inspirer, vitaliser of all devas, gods, also senses, and therefore is the adhidaivata. Because He is the goal, the object aimed at and desired by and through all yajña-s, sacrifices, therefore is He adhiyajña.

[2] Male creative energy, Supreme Puruṣa is Divine Man, manifested God.

10

अधिभूतम् adhibhūta; क्षर: perishable; भाव: nature; पुरुष: man; च and; अधिदैवतम् adhidaivata; अधियज्ञ: adhiyajña; अहम् I; एव only; अत्र here; देहे in the body; देहभृताम् = देहं बिभ्रति इति तेषाम् body, wear, thus, of them; वर O best.

अन्तकाले च मामेव स्मरन्, मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति, नास्त्यत्र संशयः । ५ ।

And he who, casting off the body, goeth forth thinking upon Me only at the time of the end, he entereth into My being; there is no doubt of that. (5)

अन्तकाले = अन्तस्य काले of end, in time; च and; माम् Me; एव only; स्मरन् remembering; मुक्त्वा having cast off; कलेवरम् body; य: who; प्रयाति goes forth; स: he; मद्भावम् = मम भावम् My, to nature; याति goes; न not; अस्ति is; अत्र here; संशय: doubt. (Me = Self; My = of the I.)

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति, कौन्तेय, सदा तद्भावभावितः । ६ ।

Whosoever at the end abandoneth the body, thinking upon any being, to that being only he goeth, O Kaunteya!, ever to that conformed in nature. (6)

यम् which; यम् which; वा or; अपि also; स्मरन् remembering; भावम् mode of being, nature; त्यजति abandons; अन्ते in the end; कलेवरम् the body; तम् to that; तम् to that; एव only; एति goes; कौन्तेय O Kaunteya; सदा

always; तद्भावभावित: = तेन भावेन भावित: (by) that, (by) nature, natured (inspired, shaped).

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशय:। ७।

Therefore at all times think upon Me only, and fight. With mind and reason set on Me, without doubt thou shalt come to Me. (7)

तस्मात् therefore; सर्वेषु in all; कालेषु (in) times; माम् Me; अनुस्मर remember; युध्य fight; च and; मयि in Me; अर्पितमनोबुद्धि: = अर्पिते मन: च बुद्धि: च यस्य स: placed, mind, and, reason, and, whose, he; माम् to Me; एव only; एष्यसि (thou) shalt go; असंशय: doubtless. (Me = the I.)

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना।
परमं पुरुषं दिव्यं याति, पार्थानुचिन्तयन्। ८।

With the mind not wandering after aught else, harmonised by continual practice, constantly meditating, O Pārtha!, one goeth to the Spirit, Supreme, Divine. (8)

अभ्यासयोगयुक्तेन = अभ्यासेन च योगेन च युक्तेन with practice, and, with yoga, and, (with) united; चेतसा with the mind; नान्यगामिना = न अन्यं गच्छति इति तेन not, to another, goes, thus, by it; परमम् highest; पुरुषम् Man; दिव्यम् divine; याति goes; पार्थ O Pārtha; अनुचिन्तयन् thinking on.

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं, तमसः परस्तात् ।

He who thinketh upon the Ancient, Omniscient, All-Ruler, minuter than the minute, Supporter of all, of form unimaginable, refulgent as the sun beyond darkness; (9)

कविम् poet; पुराणम् ancient; अनुशासितारम् ruler of the world; अणोः than small; अणीयांसम् smaller; अनुस्मरेत् may remember; यः who; सर्वस्य of all; धातारम् supporter; अचिन्त्यरूपम् = अचिन्त्यं रूपं यस्य तम् inconceivable, form, whose, Him; आदित्यवर्णम् = आदित्यस्य वर्णः इव वर्णः यस्य तम् of the sun, colour, like, colour, whose, Him; तमसः from darkness; परस्तात् beyond.

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्,
स तं परं पुरुषमुपैति दिव्यम् । १० ।

In the time of forthgoing, with unshaken mind, fixed in devotion, by the power of yoga drawing together his life-breath in the centre of the two eyebrows, he goeth to this Spirit, supreme, divine.[1] (10)

प्रयाणकाले in time of forthgoing; मनसा with mind; अचलेन (with) unshaken; भक्त्या with devotion; युक्तः joined; योगबलेन = योगस्य बलेन of yoga, by strength; च

[1] See f.n. to VI. 13 *supra*.

and; एव only; भ्रुवोः of (two) eyebrows; मध्ये in middle; प्राणम् breath; आवेश्य having placed; सम्यक् together; सः he; तम् that; परम् highest; पुरुषम् Man; उपैति goes; दिव्यम् divine.

यदक्षरं वेदविदो वदन्ति,
विशन्ति यद्यतयो वीतरागाः।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति,
तत्ते पदं संग्रहेण प्रवक्ष्ये। ११।

That which is declared indestructible by *Veda*-knowers, That which the controlled and passion-free enter, That desiring which Brahmacarya is performed, That state I will declare to thee in brief. (11)

यत् whom; अक्षरम् indestructible; वेदविदः *Veda*-knowers; वदन्ति declare; विशन्ति enter; यत् (into) whom; यतयः the controlled; वीतरागाः = वीतः रागः येषां ते gone, passion, whose, they; यत् whom; इच्छन्तः desiring; ब्रह्मचर्यम् Brahmacarya; चरन्ति (they) perform; तत् that; ते of (to) thee; पदम् (foot-hold) state; संग्रहेण with (by or as) summary; प्रवक्ष्ये (I) will declare.

सर्वद्वाराणि संयम्य, मनो हृदि निरुध्य च।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम्। १२।

All gates [1] closed, mind confined in heart, life-breath in his own head, concentrated by yoga; (12)

[1] Gates of body, *i.e.* the sense-organs.

सर्वद्वाराणि = सर्वाणि द्वाराणि all, gates; संयम्य having controlled; मनः mind; हृदि in heart; निरुध्य having confined; च and; मूर्ध्नि in head; आधाय having placed; आत्मनः of self; प्राणम् breath; आस्थितः established (in); योगधारणाम् = योगस्य धारणाम् of yoga, concentration.

ओमित्येकाक्षरं ब्रह्म व्याहरन्, मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं, स याति परमां गतिम् । १३ ।

"Aum!" the one-syllabled Brahma, reciting, thinking upon Me, he who goeth forth, abandoning the body, he goeth on the highest path. (13)

ओम् Aum; इति thus; एकाक्षरम् one-syllabled; ब्रह्म Brahma; व्याहरन् reciting; माम् Me (the I); अनुस्मरन् remembering; यः who; प्रयाति goes forth; त्यजन् abandoning; देहम् body; सः he; याति goes; परमाम् (to the) Highest; गतिम् to the path (goal).

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः, पार्थ, नित्ययुक्तस्य योगिनः । १४ ।

He who constantly thinketh upon Me, not thinking ever of another, of him I am easily reached, O Pārtha!, (of) this ever-harmonised Yogin. (14)

अनन्यचेताः = न अन्यस्मिन् चेतः यस्य सः not, in another, thought, whose, he; सततम् always; यः who; माम् Me (the I); स्मरति remembers; नित्यशः ever; तस्य of him;

अहम् (the) I; सुलभः easily obtained; पार्थ O Pārtha; नित्ययुक्तस्य (of) ever-balanced; योगिनः of yogin.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः, संसिद्धिं परमां गताः । १५ ।

Having come to Me, these Mahātmā-s come not again to birth, the place of pain, non-eternal; they have gone to the highest bliss. (15)

माम् to Me (the I); उपेत्य having come; पुनः again; जन्म birth; दुःखालयम् = दुःखानाम् आलयम् or sorrows, the place; अशाश्वतम् non-eternal; न not; आप्नुवन्ति gain; महात्मानः Mahātmā-s; संसिद्धिम् to perfection; परमाम् (to) highest; गताः gone.

आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु, कौन्तेय, पुनर्जन्म न विद्यते । १६ ।

The worlds, up to the world of Brahmā, (are of them that) come and go, O Arjuna!; but he who cometh unto Me, O Kaunteya!, he knoweth birth no more. (16)

आ up to; ब्रह्मभुवनात् = ब्रह्मणः भुवनात् of Brahmā, from the world; लोकाः worlds; पुनरावर्तिनः again-returning (or, पुनः आवर्तते यः तस्य again, returns, who his); अर्जुन O Arjuna; माम् to Me; उपेत्य having gone; तु indeed; कौन्तेय O Kaunteya; पुनः again; जन्म birth; न not; विद्यते is.

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां, तेऽहोरात्रविदो जनाः । १७ ।

The people who know the day of Brahmā, a thousand ages in duration, and the night, a thousand ages in ending, they know day and night. (17)

सहस्रयुगपर्यन्तम् = सहस्रं युगानि पर्यन्तः यस्य तत् thousand, yuga-s, boundary, of which, that; अहः day; यत् which; ब्रह्मणः of Brahmā; विदुः know; रात्रिम् night; युगसहस्रान्ताम् = युगानां सहस्रेण अन्तः यस्याः ताम् of yuga-s, by (a) thousand, end, of which, that; ते they; अहोरात्रविदः = अहः च रात्रिं च विदन्ति इति day, and, night, and, know, thus; जनाः people.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके । १८ ।

From the Unmanifested all the manifested stream forth at coming of day; at coming of night they dissolve, even in That called the unmanifested. (18)

अव्यक्तात् from the Unmanifested; व्यक्तयः the manifested; सर्वाः all; प्रभवन्ति flow forth; अहरागमे = अह्नः आगमे of day, in the coming; रात्र्यागमे = रात्र्याः आगमे of night, in the coming; प्रलीयन्ते dissolve; तत्र there; एव even; अव्यक्तसंज्ञके = अव्यक्तं संज्ञा यस्य तस्मिन् unmanifested, name, whose, in that.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः, पार्थ, प्रभवत्यहरागमे । १९ ।

This multitude of beings, going forth repeatedly, is dissolved at coming of night; helpless by ordination of

the Supreme, O Pārtha!, it streams forth at the coming of day. (19)

भूतग्राम: = भूतानां ग्राम: of beings, the aggregate; स: that; एव even; अयम् this; भूत्वा having been; भूत्वा having been; प्रलीयते dissolves; रात्र्यागमे in coming of night; अवश: helpless, पार्थ O Pārtha; प्रभवति flows forth; अहरागमे in coming of day.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति । २० ।

Verily there existeth, higher than that unmanifested, another Unmanifested, Eternal, which, during the destruction of all beings, is not destroyed. (20)

पर: higher; तस्मात् than that; तु indeed; भाव: nature; अन्य: another; अव्यक्त: unmanifested; अव्यक्तात् (than) the unmanifested; सनातन: ancient; य: who; स that; सर्वेषु in all; भूतेषु (in) beings; नश्यत्सु (in) the being destroyed; न not; विनश्यति is destroyed.

अव्यक्तोऽक्षर इत्युक्तः, तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम । २१ ।

That Unmanifested, 'Indestructible,' It is called; It is named the highest Path. They who reach It return not. That is My Supreme abode. (21)

अव्यक्त: Unmanifested; अक्षर: Indestructible; इति thus; उक्त: called; तम् that; आहु: (they) call; परमाम् the highest; गतिम् path (goal); यम् which; प्राप्य having

obtained; न not; निवर्तन्ते return; तत् that; धाम abode; परमम् highest; मम My (of the I).

पुरुषः स परः, पार्थ, भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि, येन सर्वमिदं ततम् । २२ ।

He, the highest Spirit, O Pārtha, may be reached by unswerving devotion to Him alone, in whom all beings abide, by whom all This [1] is pervaded. (22)

पुरुषः Spirit; सः He; परः highest; पार्थ O Pārtha; भक्त्या by devotion; लभ्यः obtainable; तु indeed; अनन्यया without another (object); यस्य of whom; अन्तःस्थानि = अन्तः तिष्ठन्ति इति तानि inside, stand, thus, they; भूतानि being; येन by whom; सर्वम् all; इदम् this; ततम् spread out.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति, तं कालं वक्ष्यामि, भरतर्षभ । २३ ।

That time wherein going forth, Yogin-s return not, and also that wherein going forth they return, that time shall I declare to thee, O Prince of Bharata-s. (23)

यत्र where; काले in time; तु indeed; अनावृत्तिम् non-return; आवृत्तिम् return; च and; एव even; योगिनः yogin-s; प्रयाताः gone forth; यान्ति go; तम् that; कालम् time; वक्ष्यामि (I) will declare; भरतर्षभ O prince of Bharata-s.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः । २४ ।

[1] THIS, the universe, in opposition to THAT, the source of all.

Fire, light, day-time, bright fortnight, six months of the northern declension of the sun—then, going forth, the men who know the ETERNAL go to the ETERNAL. (24)

अग्निः fire; ज्योतिः light; अहः day; शुक्लः bright, (fortnight); षट् six; मासाः months; उत्तरायणम् the northern-going (of the sun); तत्र there; प्रयाताः gone forth; गच्छन्ति go; ब्रह्म to Brahma; ब्रह्मविदः Brahma-knowing; जनाः people.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते । २५ ।[1]

Smoke, night-time, dark fortnight also, six months of the southern path—then the Yogin, obtaining the moon-light,[2] returneth. (25)

धूमः smoke; रात्रिः night; तथा so; कृष्णः dark (fortnight); षट् six; मासाः months; दक्षिणायनम् the sourthern going (of the sun); तत्र there; चान्द्रमसम् = चन्द्रमसः इदम् of the moon, this; ज्योतिः light; योगी yogin; प्राप्य having obtained; निवर्तते returns.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः । २६ ।

[1] *Skānda Purāṇa*, Māheśvara Khaṇḍa, Kaumārikā Khaṇḍa, ch. V.: अर्चिमार्गेण प्रयातस्य मोक्षः, धूममार्गेण पुनरावर्त्तनम् । नैष्कर्म्यं अर्चिमार्गः । यज्ञाः धूममार्गः । 'He who goes by arcir-mārga obtains mokṣa; he who goes by dhūma-mārga returns, is reborn. Arcir-mārga is naiṣkarmya, action from mere sense of duty without desire for fruit or reward. The other is yajña-s, sacrifices with desire for fruit.'

[2] The lunar, or astral, body. Until this is slain the soul returns to birth.

Light and darkness, these are thought to be the world's everlasting paths; by the one he goeth who returneth not, by the other he who returneth again. (26)

शुक्लकृष्णे = शुक्ला च कृष्णा च light, and, dark, and; गती (two) paths; हि indeed; एते these; जगत: of the world; शाश्वते everlasting (two); मते are thought (two); एकया by one; याति (he) goes; अनावृत्तिम् to non-return; अन्यया by another; आवर्तते (he) returns; पुन: again.

नैते सृती, पार्थ, जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भव, अर्जुन । २७ ।

Knowing these paths, O Pārtha!, the Yogin is nowise perplexed. Therefore in all times be firm in yoga, O Arjuna! (27)

न not; एते these; सृती (two) paths; पार्थ O Pārtha; जानन् knowing; योगी yogin; मुह्यति is perplexed; कश्चन anyone; तस्मात् therefore; सर्वेषु in all; कालेषु (in) times; योगयुक्त: = योगेन युक्त: with yoga, balanced; भव be; अर्जुन O Arjuna.

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् । २८ ।

The fruit of meritorious deeds, attached in *Veda-s* to sacrifices, to austerities, and also to almsgiving, the

Yogin passeth all these by having known this, and goeth to the supreme and Ancient State. (28)

वेदेषु in *Veda-s*; यज्ञेषु in sacrifices; तपःसु in austerities; च and; एव even; दानेषु in gifts; यत् what; पुण्यफलम् = पुण्यस्य फलम् of merit, the fruit; प्रदिष्टम् assigned; अत्येति goes beyond; तत् that; सर्वम् all; इदम् this; विदित्वा having known; योगी the yogin; परम् highest; स्थानम् place; उपैति goes; च and; आद्यम् first.

इति श्रीमद्भगवद्गीतासु० योगशास्त्रेऽक्षरब्रह्मयोगो नामाष्टमोऽध्यायः

Thus in glorious BHAGAVAD GĪTĀ . . . eighth discourse, entitled:

YOGA OF IMPERISHABLE INFINITE BRAHMA

NINTH DISCOURSE

श्रीभगवानुवाच ।

इदं तु ते गुह्यतम प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं, यज्ज्ञात्वा मोक्ष्यसेऽशुभात् । १ ।

The Blessed Lord said:

To thee, the uncarping, verily shall I declare this profoundest Secret, metaphysical wisdom with physical science combined, which, having known, thou shalt be freed from evil. (1)

इदम् this; तु indeed; ते of (to) thee; गुह्यतमम् most secret; प्रवक्ष्यामि (I) will declare; अनसूयवे (to) the uncarping; ज्ञानम् wisdom (philosophy); विज्ञानसहितम् = विज्ञानेन सहितम् with knowledge (science), together; यत् which; ज्ञात्वा having known; मोक्ष्यसे (thou) shalt be freed; अशुभात् from sin.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं, सुसुखं कर्तुमव्ययम् । २ ।

Kingly Science, kingly Secret, supreme Purifier, this; intuitional (plainly visible), righteous, very easy to practise, imperishable. (2)

राजविद्या = विद्यानां राजा of sciences, king (or = राज्ञां विद्या of kings, wisdom); राजगुह्यम् = गुह्यानां राजा of secrets, king (or = राज्ञां गुह्यम् of kings, secret); पवित्रम् purifier; इदम् this; उत्तमम् highest; प्रत्यक्षावगमम् = प्रत्यक्षेण अवगमः यस्य तत् by direct (intuition), knowledge, whose, that; धर्म्यम् righteous; सुसुखम् very happy; कर्तुम् to do; अव्ययम् imperishable.

अश्रद्दधानाः पुरुषा धर्मस्यास्य, परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि । ३ ।

Men without faith in this knowledge (way), O Paraṃtapa!, not reaching Me, return to the paths of this world of death. (3)

अश्रद्दधानाः unbelieving; पुरुषाः men; धर्मस्य of duty (way, method); अस्य (of) this; परंतप O Paraṃtapa; अप्राप्य not having obtained; माम् me (the I); निवर्तन्ते return; मृत्युसंसारवर्त्मनि = मृत्योः संसारस्य च वर्त्मनि of death, (of) world, and, in path.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि, न चाहं तेष्ववस्थितः । ४ ।

By Me, the Formless, all this world is pervaded; all beings have root in Me, I am not rooted in them. (4)

मया by Me (Self); ततम् spread; इदम् this; सर्वम् all; जगत् world; अव्यक्तमूर्तिना = अव्यक्ता मूर्तिः यस्य तेन unmanifested, form, whose, by him; मत्स्थानि = मयि तिष्ठन्ति इति तानि in Me (the I), stand, thus, they; सर्वभूतानि =

सर्वाणि भूतानि all, beings; न not; च and; अहम् (the) I; तेषु in them; अवस्थितः placed.

न च मत्स्थानि भूतानि ; पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः । ५ ।

Nor have beings root in Me; behold My sovereign Yoga! The support of beings, yet not rooted in beings, My Self their efficient cause. (5)

न not; च and; मत्स्थानि = मयि तिष्ठन्ति इति in Me (the I), stand, thus; भूतानि beings; पश्य see; मे My (of the I); योगम् yoga; ऐश्वरम् sovereign; भूतभृत् = भूतानि बिभर्ति इति beings, upholds, thus; न not; च and; भूतस्थः = भूतेषु तिष्ठति इति in beings, sits, thus; मम My; आत्मा self; भूतभावनः = भूतानि भावयति इति beings, nourishes, thus.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय । ६ ।[1]

As the mighty air everywhere moving is rooted in Ākāśa, so all beings rest rooted in Me—thus know thou. (6)

यथा as; आकाशस्थितः = आकाशे स्थितः in space, placed; नित्यम् ever; वायुः air; सर्वत्रगः = सर्वत्र गच्छति इति everywhere, goes, thus; महान् great; तथा so; सर्वाणि all; भूतानि beings; मत्स्थानि existing in Me; इति thus; उपधारय know.

[1] The Kashmir recension has a whole additional verse here; but it is obscurely worded and, however interpreted, yields no new and valuable thought.

सर्वभूतानि, कौन्तेय, प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् । ७ ।

All beings, O Kaunteya!, enter my Nature at the end of a world-age; at the beginning of a world-age again I emanate them. (7)

सर्वभुतानि all beings; कौन्तेय O Kaunteya; प्रकृतिम् to Nature; यान्ति go; मामिकाम् My (of the Self) ; कल्पक्षये = कल्पस्य क्षये of a kalpa, in the decay; पुन: again; तानि them; कल्पादौ = कल्पस्य आदौ of a kalpa, in beginning; विसृजामि emanate; अहम् (the) I.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् । ८ ।

Hidden in Nature, which is Mine own, I emanate forth again and again all this multitude of beings, necessarily, by the force of (My) Nature. (8)

प्रकृतिम् Nature; स्वाम् own; अवष्टभ्य having embraced; विसृजामि (the I) emanate(s); पुन: again; पुन: again; भूतग्रामम् = भूतानां ग्रामम् of beings, assemblage; इमम् this; कृत्स्नम् all; अवशम् helpless; प्रकृते: of Nature; वशात् by force.

न च मां तानि कर्माणि निबध्नन्ति, धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु । ९ ।

Nor do these works bind Me, O Dhanaṃjaya!, enthroned on high, unattached to actions. (9)

न not; च and; माम् Me; तानि these; कर्माणि works; निबध्नन्ति bind; धनंजय O Dhanaṃjaya; उदासीनवत् like indifferent; आसीनम् seated; असक्तम् unattached; तेषु in those; कर्मसु actions.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन, कौन्तेय, जगद्विपरिवर्तते । १० ।

Under Me, as supervisor, Nature sends forth the moving and un-moving (beings); because of this, O Kaunteya!, the universe revolves. (10)

मया by Me (the I); अध्यक्षेण (by, as) supervisor (lord); प्रकृतिः Nature; सूयते sends out; सचराचरम् = चरेण च अचरेण च सह with the moving, and, with the unmoving, and, together; हेतुना by cause; अनेन (by) this; कौन्तेय O Kaunteya; जगत् the world; विपरिवर्तते revolves.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् । ११ ।[1]

The foolish disregard Me, when clad in human semblance, ignorant of My supreme Nature, the great Lord of beings; (11)

अवजानन्ति despise; माम् Me (Self); मूढाः the foolish; मानुषीम् human; तनुम् form; आश्रितम् refuged (in); परम् highest; भावम् Nature; अजानन्तः unknowing; मम My; भूतमहेश्वरम् = भूतानां महेश्वरम् of beings, great Lord.

[1] See vii. 24.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः । १२ ।

Empty of hope, empty of deeds, empty of wisdom, senseless, partaking of the deceitful, brutal, and demoniacal nature. (12)

मोघाशाः = मोघाः आशाः येषां ते vain, hopes, whose, they; मोघकर्माणः = मोघानि कर्माणि येषां ते vain, deeds, whose, they; मोघज्ञानाः = मोघं ज्ञानं येषां ते vain, knowledge, whose, they; विचेतसः mindless; राक्षसीम् rākṣasic; आसुरीम् āsuric; च and; एव even; प्रकृतिम् nature; मोहिनीम् deceitful; श्रिताः refuged (in).

महात्मानस्तु मां, पार्थ, दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् । १३ ।

Verily Mahātmā-s, O Pārtha!, partaking of My divine nature, worship Me with unwavering mind, having known Me, the imperishable source of beings. (13)

महात्मानः Mahātmā-s; तु indeed; माम् Me (the I); पार्थ O Pārtha; दैवीम् divine; प्रकृतिम् nature; आश्रिताः refuged (in); भजन्ति worship; अनन्यमनसः = न अन्यस्मिन् मनः येषां ते not, in another, mind, whose, they; ज्ञात्वा having known; भूतादिम् = भूतानाम् आदिम् of beings, beginning; अव्ययम् imperishable.

सततं कीर्तयन्तो मां, यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते । १४ ।

Always singing My glories, strenuous, firm in vows, prostrating themselves before Me, they worship Me with devotion, ever-harmonised. (14)

सततम् always; कीर्तयन्तः praising; माम् Me (the Self); यतन्तः striving; च and; दृढव्रताः = दृढं व्रतं येषां ते firm, vow, whose, they; नमस्यन्तः saluting; च and; माम् Me; भक्त्या with devotion; नित्ययुक्ताः ever-balanced; उपासते worship.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् । १५ ।

Others also, sacrificing with the sacrifice of wisdom, worship Me as the One and the Manifold everywhere present. (15)

ज्ञानयज्ञेन = ज्ञानस्य यज्ञेन of wisdom, with sacrifice; च and; अपि also; अन्ये others; यजन्तः sacrificing; माम् Me; उपासते worship; एकत्वेन by oneness; पृथक्त्वेन by manifoldness; बहुधा by many; विश्वतोमुखम् = विश्वतः मुखं यस्य तम् on all sides, face, whose, him.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् । १६ ।

I the oblation; I the sacrifice; I the ancestral offering; I the herb; the mantra I; I also the butter; I the fire; the burnt-offering I; (16)

अहम् I; क्रतुः oblation; अहम् I; यज्ञः sacrifice; स्वधा offering to pitṛ-s; अहम् I; अहम् I; औषधम् medicinal

herb; मन्त्रः mantra; अहम् I; अहम् I; एव even; आज्यम् butter; अहम् I; अग्निः fire; अहम् I; हुतम् burnt-offering.

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च । १७ ।

I the Father of this universe, Mother, Supporter, Grandsire, Holy One to be known, Word of Power, and also Ṛk, Sāma, and Yajus; (17)

पिता father; अहम् I; अस्य of this; जगतः (of) world; माता mother; धाता supporter; पितामहः grandfather; वेद्यम् to be known; पवित्रम् purifier; ओंकारः Oṃkāra; ऋक् Ṛk; साम Sāma; यजुः Yajus; एव even; च and.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् । १८ ।

The Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable. (18)

गतिः path; भर्ता supporter (husband); प्रभुः lord; साक्षी witness; निवासः abode; शरणम् shelter; सुहृत् lover; प्रभवः origin; प्रलयः dissolution; स्थानम् foundation; निधानम् treasure-house; बीजम् seed; अव्ययम् inexhaustible.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहं, अर्जुन । १९ ।

I give heat; I hold back and send forth the rain; immortality and also death, being and non-being am I, Arjuna! (19)

तपामि burn; अहम् I; अहम् I; वर्षम् rain; निगृह्णामि hold; उत्सृजामि let go; च and; अमृतम् immortality; च and; एव even; मृत्यु: death; च and; सत् being; असत् non-being; च and; अहम् I; अर्जुन O Arjuna.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् । २० ।

Knowers of the three, Soma-drinkers, purified from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they, ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones. (20)

त्रैविद्या: = तिस्र: विद्या: येषां ते three, sciences (*Veda-s*), whose, they; माम् Me; सोमपा: = सोमं पिबन्ति इति the soma, drink, thus; पूतपापा: = पूतं पापं येषां ते purified, sin, whose, they; यज्ञै: with sacrifices; इष्ट्वा having sacrificed; स्वर्गतिम् heaven-way; प्रार्थयन्ते ask; ते they; पुण्यम् pure; आसाद्य having reached; सुरेन्द्रलोकम् = सुराणाम् इन्द्रस्य लोकम् of the gods, (of) Indra, the world; अश्नन्ति eat; दिव्यान् divine; दिवि in heaven; देवभोगान् = देवानां भोगान् of gods, enjoyments.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते । २१ ।

They, having enjoyed the spacious heaven-world, their good deeds exhausted, come back to this world of death. Following the virtues enjoined by the three, desiring enjoyments, they obtain the transitory. (21)

ते they; तम् that; भुक्त्वा having enjoyed; स्वर्गलोकम् svarga-world; विशालम् vast; क्षीणे (in the state of being) exhausted; पुण्ये (in) merit; मर्त्यलोकम् = मर्त्यानां लोकम् of mortals, the world; विशन्ति enter; एवम् thus; त्रयीधर्मम् = त्रय्याः धर्मम् of the three (*Veda-s*), the duty; अनुप्रपन्नाः devoted (to); गतागतम् = गतं च आगतं च going, and, coming, and; कामकामाः = कामानां कामः येषां ते of (objects of) desire, desire, whose, they; लभन्ते obtain.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् । २२ ।

To those men who worship Me alone, thinking of no other, to those ever harmonious, I bring full security.[1] (22)

[1] "They who think of the Self as being Not-Other-than-Self, *i.e.*, realise Its nature as I-Not-Other." *Cf. Bhāgavata*, पुरुषं यद्रूपमनिदं यथा, X, ii, 42; अनिदंविदाम्, II, ii, 27; तद् ब्रह्म तद् हेतुः अनन्यद् एकम् VI, iv, 30. See *The Science of Peace* for detailed exposition of this view.

अनन्याः without-other; चिन्तयन्तः thinking; माम् Me (Self); ये who; जनाः men; पर्युपासते worship; तेषाम् of them; नित्याभियुक्तानाम् of the ever-balanced; योगक्षेमम् security; वहामि bring; अहम् I.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।
तेऽपि मामेव, कौन्तेय, यजन्त्यविधिपूर्वकम् । २३ ।

Even the devotees of other Shining Ones, who worship full of faith, they also worship Me, O son of Kuntī! though contrary to the ancient rule. (23)

ये who; अपि also; अन्यदेवताभक्ताः = अन्यानां देवतानां भक्ताः (of) other, of gods, devotees; यजन्ते worship; श्रद्धया with faith; अन्विताः endowed; ते they; अपि also; माम् Me (the Self); एव even; कौन्तेय O Kaunteya; यजन्ति worship; अविधिपूर्वकम् = अविधिः पूर्वं यथा स्यात् तथा non-rule, preceding (guide), as, may be, so.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते । २४ ।

I am indeed the Enjoyer of all sacrifices, and also the Lord, but they know Me not in Essence, and hence they fall. (24)

अहम् (the) I; हि indeed; सर्वयज्ञानाम् = सर्वेषां यज्ञानाम् of all, (of) sacrifices; भोक्ता Enjoyer; च and; प्रभुः lord; एव even; च and; न not; तु indeed; माम् Me (the I); अभिजानन्ति know; तत्त्वेन by essence; अतः hence; च्यवन्ति fall; ते they.

यान्ति देवव्रता देवान्, पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या, यान्ति मद्याजिनोऽपि माम् । २५ ।

They who worship the Shining Ones go to the Shining Ones; to the Ancestors go the Ancestor-worshippers; to the Elementals (or evil spirits) go those who sacrifice to Elementals; but My worshippers come unto me. (25)

यान्ति go; देवव्रताः = देवेभ्यः व्रतं येषां ते for gods, vow, whose, they; देवान् to gods; पितॄन् to pitṛ-s; यान्ति go; पितृव्रताः = पितृभ्यः व्रतं येषां ते for pitṛ-s, vow, whose, they; भूतानि to bhūta-s; यान्ति go; भूतेज्याः = भूतेभ्यः इज्या येषां ते, for bhūta-s, sacrifice, whose, they; यान्ति go; मद्याजिनः = मां यजन्ते इति Me (to the I), sacrifice, thus; अपि also; माम् to Me (the I).

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः । २६ ।

He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the striving self, offered as it is with devotion. (26)

पत्रम् a leaf; पुष्पम् a flower; फलम् a fruit; तोयम् water; यः who; मे of (to) Me (the Self); भक्त्या with devotion; प्रयच्छति offers; तत् that; अहम् I; भक्त्युपहृतम् = भक्त्या उपहृतम् with devotion, offered; अश्नामि eat; प्रयतात्मनः = प्रयतः आत्मा यस्य तस्य striving (for purity), self, whose, of him.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि, कौन्तेय तत्कुरुष्व मदर्पणम् । २७ ।

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya!, do thou that as an offering unto Me. (27)

यत् what; करोषि (thou) doest; यत् what; अश्नासि (thou) eatest; यत् what; जुहोषि (thou) offerest; ददासि (thou) givest; यत् what; यत् what; तपस्यसि (thou) doest of austerity; कौन्तेय O Kaunteya; तत् that; कुरुष्व do (thou); मदर्पणम् = मयि अर्पणम् in (to) Me (the Self) offering.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा, विमुक्तो, मामुपैष्यसि । २८ ।

Thus shalt thou be liberated from the bonds of action, yielding good and evil fruits; thyself harmonised by the yoga of renunciation, thou shalt come unto Me when set free. (28)

शुभाशुभफलैः = शुभं च अशुभं च फलं येषां तैः good, and, evil, and, fruit, of which, by these; एवम् thus; मोक्ष्यसे shall be freed; कर्मबन्धनैः = कर्मणां बन्धनैः of karma, by bonds; संन्यासयोगयुक्तात्मा = संन्यासस्य योगेन युक्तः आत्मा यस्य सः of renunciation, by yoga, balanced, self, whose, he; विमुक्तः liberated; माम् to Me (the Self); उपैष्यसि shalt come.

समोऽहं सर्वभूतेषु, न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् । २९ ।

The same am I to all beings; there is none hateful to Me nor dear. They verily who worship Me with devotion, they are in Me, and I also in them. (29)

समः equal; अहम् I; सर्वभूतेषु = सर्वेषु भूतेषु in all, beings; न not; मे of Me (the I); द्वेष्यः hateful; अस्ति is; न not; प्रियः dear; ये who; भजन्ति worship; तु indeed; माम् Me (the I); भक्त्या with faith; मयि in Me; ते they; तेषु in them; च and; अपि also; अहम् I.

अपि चेत्सुदुराचारो, भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः, सम्यग्व्यवसितो हि सः । ३० ।

Even if the most sinful worship Me with undivided heart, he too must be accounted righteous, for he hath rightly resolved. (30)

अपि also; चेत् if; सुदुराचारः very-evil-acting; भजते worships; माम् Me; अनन्यभाक् = न अन्यं भजति इति not, another, worships, thus; साधुः righteous; एव even; सः he; मन्तव्यः to be thought; सम्यक् well; व्यवसितः resolved; हि indeed; सः he.

क्षिप्रं भवति धर्मात्मा, शश्वच्छान्तिं निगच्छति ।
कौन्तेय, प्रतिजानीहि, न मे भक्तः प्रणश्यति । ३१ ।[1]

Speedily he becometh dutiful and goeth to eternal peace, O Kaunteya!, know thou for certain that My devotee perisheth never. (31)

क्षिप्रम् quickly; भवति becomes; धर्मात्मा = धर्मे आत्मा यस्य सः in righteousness, self, whose, he; शश्वत् eternal; शान्तिम् peace; निगच्छति goes; कौन्तेय O Kaunteya;

[1] Kashmir reading, pratijānāmi, 'I promise' seems better.

प्रतिजानीहि know (or promise, *i.e.*, declare to all); न not; मे my (of the Self); भक्तः devotee; प्रणश्यति is destroyed.

मां हि, पार्थ, व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्राः, तेऽपि यान्ति परां गतिम् । ३२ ।

They who take refuge with Me, O Pārtha!, though of the womb of sin, women, vaiśyas, even śūdra-s, they also tread the highest Path. (32)

माम् Me (Self); हि indeed; पार्थ O Pārtha; व्यपाश्रित्य having taken refuge (in); ये who; अपि even; स्युः may be; पापयोनयः = पापा योनिः येषां ते sinful, womb, whose, they; स्त्रियः women; वैश्याः vaiśya-s; तथा also; शूद्राः śūdra-s; ते they; अपि also; यान्ति go; पराम् highest; गतिम् goal.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् । ३३ ।

How much more then holy brāhmaṇa-s and devoted royal saints. Having obtained this transient joyless world, worship thou Me. (33)

किम् how; पुनः again; ब्राह्मणाः brāhmaṇa-s; पुण्याः pure; भक्ताः devoted; राजर्षयः rājarṣi-s; तथा also; अ-नित्यम् not lasting; अ-सुखम् pleasureless; लोकम् world; इमम् this; प्राप्य having obtained; भजस्व worship; माम् Me (Self).

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः । ३४ ।[1]

[1] See xviii, 65.

On Me fix thy mind; be devoted to Me; sacrifice to Me; prostrate thyself before Me; harmonised thus in SELF, thou shalt come unto Me having Me, as thy Supreme Goal. (34)

मन्मनाः = मयि मनः यस्य सः in Me (Self), mind, whose, he; भव be; मद्भक्तः = मम भक्तः My, devotee; मद्याजी = मां यजते इति to Me, sacrifices, thus; माम् Me; नमस्कुरु salute; माम् to Me; एव even; एष्यसि shalt come; युक्त्वा having balanced; एवम् thus; आत्मानम् Self; मत्परायणः = अहं परायणं यस्य सः I, Supreme goal, whose, he.

इति श्रीमद्भगवद्गीतासु॰ राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः

Thus in glorious BHAGAVAD GĪTĀ . . . ninth discourse, entitled:

YOGA OF KINGLY SCIENCE AND KINGLY SECRET

———

TENTH DISCOURSE

श्रीभगवानुवाच ।
भूय एव, महाबाहो, शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया । १ ।

The Blessed Lord said:

Again, O mighty-armed!, hear thou My Supreme word, that, desiring thy welfare, I will declare to thee who art beloved. (1)

भूयः again; एव even; महाबाहो O great-armed; शृणु hear; मे My; परमम् highest; वचः word; यत् which; ते of (to) thee; अहम् I; प्रीयमाणाय to the being loved (or, to the loving); वक्ष्यामि (I) will declare; हितकाम्यया = हितस्य काम्यया of wellbeing, by desire.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः । २ ।

The multitude of Shining Ones, or great Ṛṣi-s, know not My forthcoming, for I am the beginning of all Shining Ones and the great Ṛṣi-s. (2)

न not; मे My; विदुः know; सुरगणाः = सुराणां गणाः of gods, hosts; प्रभवम् origin; न not; महर्षयः = महान्तः ऋषयः great, Ṛṣi-s, अहम् I; आदिः beinning; हि

indeed; देवानाम् of gods; महर्षीणाम् of great Ṛṣi-s; च and; सर्वशः everywhere.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

He, who knoweth Me, unborn, beginningless, the great Lord of the world, he, among mortals without delusion, is liberated from all sin. (3)

यः who; माम् Me; अजम् unborn; अनादिम् beginningless; च and; वेत्ति knows; लोकमहेश्वरम् = लोकस्य महेश्वरम् of the world, great Lord; असंमूढः undeluded; सः he; मर्त्येषु among mortals; सर्वपापैः = सर्वैः पापैः (by) all, by sins; प्रमुच्यते is quitted.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

Reason, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, pleasure, pain, existence, non-existence, fear, and also courage, (4)

बुद्धिः reason; ज्ञानम् wisdom; असंमोहः non-perplexity; क्षमा forgiveness; सत्यम् truth; दमः self-restraint; शमः calmness; सुखम् pleasure; दुःखम् pain; भवः existence; अ-भावः non-existence; भयम् fear; च and; अभयम् fearlessness; एव even; च and.

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां, मत्त एव, पृथग्विधाः ॥ ५ ॥

Harmlessness, equanimity, content, austerity, alms-giving, fame and obloquy, are the various characteristics of beings issuing from Me. (5)

अहिंसा harmlessness; समता equanimity; तुष्टि: contentment; तप: austerity; दानम् gift; यश: fame; अयश: obloquy; भवन्ति are; भावा: moods; भूतानाम् of beings; मत्त: from Me (Self); एव even; पृथग्विधा: = पृथक् विधा: येषां ते separate, kinds, whose, they.

महर्षय: सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमा: प्रजा: । ६ ।

The seven great Ṛṣi-s, the ancient Four,[1] and also the Manu-s, were born of My nature and mind; of them this race was generated. (6)

महर्षय: great Ṛṣi-s; सप्त seven; पूर्वे ancient; चत्वार: four; मनव: Manu-s; तथा also; मद्भावा: = मयि भाव: येषां ते in Me (Self), being, whose, they (or मम भावा: my moods); मानसा: mental; जाता: born; येषाम् of whom; लोके in the world; इमा: these; प्रजा: progenies.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वत: ।
सोऽविकम्पेन योगेन युज्यते नात्र संशय: । ७ ।

He who knows in essence that sovereignty and yoga of Mine, he is harmonised by unfaltering yoga; there is no doubt herein. (7)

[1] The four Kumāra-s, or Virgin Youths, the highest in the occult Hierarchy of this earth. But see H.P.B., *Sec. Doc.*: III, 149-150 (Adyar Edn., 1938); where it is said that 4 Manus means 4 past Races, and T. Subba Row's *Gītā Lectures* are quoted in support.

एताम् this; विभूतिम् sovereignty; योगम् yoga; च and; मम of Me; य: who; वेत्ति knows; तत्त्वत: by (in) essence; स: he; अविकम्पेन = न विकम्पते इति तेन not, shakes, thus, by it; योगेन by yoga; युज्यते is balanced; न not; अत्र here; संशय: doubt.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः । ८ ।

I am the Generator of all; all evolves from Me; understanding thus, the wise adore Me in rapt emotion. (8)

अहम् (the) I; सर्वस्य of all; प्रभव: the generator; मत्त: from Me; सर्वम् all; प्रवर्तते evolves; इति thus; मत्वा having thought; भजन्ते worship; माम् Me (the Self); बुधा: the wise; भावसमन्विता: = भावेन समन्विता: with emotion (devotion), endowed.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च । ९ ।

Mindful of Me, their life rooted in Me, enlightening each other, ever conversing about Me, they are content and joyful. (9)

मच्चित्ता: = मयि चित्तं येषां ते in Me, mind, whose, they; मद्गतप्राणा: = मां गता: प्राणा: येषां ते to Me, gone, breaths, whose, they; बोधयन्त: illumining (making wise); परस्परम् mutually; कथयन्त: talking (of); च and; माम् Me (the I); नित्यम् always; तुष्यन्ति are content; च and; रमन्ति rejoice; च and.

12

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते । १० ।

To these, ever harmonious, worshipping in love, I give the yoga of discrimination by which they come unto Me. (10)

तेषाम् of these; सततयुक्तानाम् = सततं युक्तानाम् always, (of the) balanced; भजताम् (of the) worshipping; प्रीति-पूर्वकम् = प्रीतिः पूर्वं यथा स्यात् तथा love, before, as, may be, so; ददामि (I) give; बुद्धियोगम् = बुद्धेः योगम् of reason, yoga; तम् that; येन by which; माम् to Me (the Self); उपयान्ति come; ते they.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो, ज्ञानदीपेन भास्वता । ११ ।

Out of pure compassion for them, dwelling within their SELF, I destroy the ignorance-born darkness by the shining lamp of wisdom. (11)

तेषाम् of them; एव even; अनुकम्पार्थम् = अनुकम्पायाः अर्थम् of compassion, for the sake; अहम् I; अज्ञानजम् = अज्ञानात् जातम् from unwisdom, born; तमः darkness; नाशयामि (I) destroy; आत्मभावस्थः = आत्मनः भावे स्थितः of Self, in the Nature, seated; ज्ञानदीपेन = ज्ञानस्य दीपेन of wisdom, with the light; भास्वता (with the) shining.

अर्जुन उवाच ।
परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् । १२ ।

Arjuna said:

Thou art the supreme ETERNAL, the supreme Abode, the supreme Purity; as eternal divine Man, primeval Deity, unborn, the Lord; (12)

परम् highest; ब्रह्म Brahma; परम् highest; धाम abode; पवित्रम् pure (or purifier); परमम् highest; भवान् Thou; पुरुषम् Man; शाश्वतम् eternal; दिव्यम् divine; आदिदेवम् first God; अजम् unborn; विभुम् (omnipresent) Lord;

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः, स्वयं चैव ब्रवीषि मे । १३ ।

All Ṛṣi-s have acclaimed Thee; also the divine Ṛṣi Nārada; so Asita, Devala, and Vyāsa; and now Thou Thyself sayest it to me. (13)

आहुः declare; त्वाम् thee; ऋषयः Ṛṣi-s; सर्वे all; देवर्षिः divine Ṛṣi; नारदः Nārada; तथा also; असितः Asita; देवलः Devala; व्यासः Vyāsa; स्वयम् (thy) Self; च and; एव even; ब्रवीषि tellest; मे me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः । १४ ।

All this I believe true that Thou sayest to me, O Keśava! Thy manifestation, O Blessed Lord!, neither Shining Ones nor Dānava-s comprehend. (14)

सर्वम् all; एतत् this; ऋतम् true; मन्ये (I) think; यत् which; माम् to me; वदसि thou sayest; केशव O Keśava; न not; हि indeed; ते thy; भगवन् O blessed Lord; व्यक्तिम्

manifestation; विदुः know; देवाः gods; न not; दानवाः Dānava-s.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते । १५ ।

Thyself indeed knowest Thyself by Thyself, O Puruṣottama!, Source of beings, Lord of beings, Shining One of Shining Ones, Ruler of the world! (15)

स्वयम् (thy) Self; एव only; आत्मना by (thy) Self; आत्मानम् (thy) Self; वेत्थ knowest; त्वम् Thou; पुरुषोत्तम O Puruṣottama; भूतभावन = भूतानि भावयसि इति beings, O Thou (that) causest beings to become, thus; भूतेश = भूतानाम् ईश of beings, O Lord; देवदेव = देवानां देव of gods, O God; जगत्पते = जगतः पते of the world, O Ruler.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि । १६ ।

Deign to tell without reserve of Thine own divine glories, by which glories Thou existest, pervading these worlds. (16)

वक्तुम् to tell; अर्हसि shouldst; अशेषेण by without-remainder; दिव्याः divine; हि indeed; आत्मविभूतयः = आत्मनः विभूतयः (विभूतीः) of Self, glories; याभिः (by) which; विभूतिभिः by glories; लोकान् worlds; इमान् these; त्वम् Thou; व्याप्य having pervaded; तिष्ठसि standest.

कथं विद्यामहं, योगिन् , त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया । १७ ।

How may I know Thee, O Yogin!, by constant meditation? In what aspects art Thou to be thought of by me, O blessed Lord? (17)

कथम् how; विद्याम् may know; अहम् I; योगिन् O Yogin; त्वाम् Thee; सदा always; परिचिन्तयन् meditating; केषु (in) what; केषु (in) what; च and; भावेषु in moods; चिन्त्यः to be thought; असि art; भगवन् O blessed Lord; मया by me.

विस्तरेणात्मनो योगं विभूतिं च, जनार्दन ।
भूयः कथय तृप्तिर्हि श्रृण्वतो नास्ति मेऽमृतम् । १८ ।

In detail tell me again of Thy yoga and glory, O Janārdana!; for me there is never satiety in hearing Thy life-giving words. (18)

विस्तरेण by (in) detail; आत्मनः of (Thy) own; योगम् yoga; विभूतिम् glory; च and; जनार्दन O Janārdana; भूयः again; कथय tell; तृप्तिः satisfaction; हि indeed; श्रृण्वतः (of) hearing ; न not; अस्ति is; मे of me; अमृतम् nectar.

श्रीभगवानुवाच ।
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः, कुरुश्रेष्ठ, नास्त्यन्तो विस्तरस्य मे । १९ ।

The Blessed Lord said:

Well!, I will declare to thee My divine glories in chief, O best of Kuru-s!; there is no end to details of Me. (19)

हन्त well; ते (to) thee; कथयिष्यामि (I) will declare; दिव्याः divine; हि indeed; आत्मविभूतयः (आत्मविभूतीः) My glories; प्राधान्यतः in the main; कुरुश्रेष्ठ O best of Kuru-s; न not; अस्ति is; अन्तः end; विस्तरस्य of detail; मे of Me.

अहमात्मा, गुडाकेश, सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च । २० ।

I, O Guḍākeśa!, am SELF, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings. (20)

अहम् I; आत्मा the Self; गुडाकेश O Guḍākeśa; सर्व-भूताशयस्थितः = सर्वेषां भूतानाम् आशये स्थितः (of) all, of beings, in the heart, seated; अहम् I; आदिः beginning; च and; मध्यम् middle; च and; भूतानाम् of beings; अन्तः end; एव even; च and.

आदित्यानामहं विष्णुः, ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि, नक्षत्राणामहं शशी । २१ ।

Of Āditya-s I am Viṣṇu; of radiances the glorious Sun; I am Marīci of Marut-s; of asterisms the Moon am I. (21)

आदित्यानाम् of Āditya-s; अहम् I; विष्णुः Viṣṇu; ज्योतिषाम् of lights; रविः the Sun; अंशुमान् radiant; मरीचिः Marīci; मरुताम् of Marut-s; अस्मि (I) am; नक्षत्राणाम् of asterisms; अहम् I; शशी the Moon.

वेदानां सामवेदोऽस्मि, देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि, भूतानामस्मि चेतना । २२ ।

Of *Veda-s* I am *Sāma-veda*; I am Vāsava of the Shining Ones; and of senses I am mind; I am of living beings the intelligence. (22)

वेदानाम् of *Veda-s*; सामवेद: *Sāma-veda*; अस्मि (I) am; देवानाम् of gods; अस्मि (I) am; वासव: Vāsava; इन्द्रियाणाम् of senses; मन: mind; च and; अस्मि (I) am; भूतानाम् of beings; अस्मि (I) am; चेतना intelligence.

रुद्राणां शंकरश्चास्मि, वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि, मेरुः शिखरिणामहम् । २३ ।

Of Rudra-s Śaṃkara am I; Vitteśa (Lord of Wealth) of Yakṣa-s and Rākṣasa-s; and of Vasu-s I am Pāvaka; Meru of high mountains am I. (23)

रुद्राणाम् of Rudra-s; शंकर: Śaṃkara; च and; अस्मि (I) am; वित्तेश: Vitteśa, or Kubera; यक्षरक्षसाम् = यक्षाणां च रक्षसां च of Yakṣa-s, and, of Rākṣasa-s, and; वसूनाम् of Vasu-s; पावक: Pāvaka; च and; अस्मि (I) am; मेरु: Meru; शिखरिणाम् = शिखराणि एषां सन्ति इति तेषाम् peaks, of which, (there) are thus, of them; अहम् I.

पुरोधसां च मुख्यं मां विद्धि, पार्थ, बृहस्पतिम् ।
सेनानीनामहं स्कन्दः, सरसामस्मि सागरः । २४ ।

And know Me, O Pārtha!, of household priests the chief, Bṛhaspati; of generals I am Skanda; of lakes (water reservoirs) I am Ocean. (24)

पुरोधसाम् of house-priests; च and; मुख्यम् chief; माम् Me; विद्धि know; पार्थ O Pārtha; बृहस्पतिम् Bṛhaspati; सेनानीनाम् = सेनां नयन्ति इति तेषाम् the army, lead, thus, of them; अहम् I; स्कन्दः Skanda; सरसाम् of lakes; अस्मि (I) am; सागरः ocean.

महर्षीणां भृगुरहं, गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि, स्थावराणां हिमालयः । २५ ।

Of great Ṛṣi-s Bhṛgu; of speech I am the one syllable (Aum=Om); of sacrifices I am the sacrifice of silent repetitions; of immovable things Himālaya. (25)

महर्षीणाम् of great Ṛṣi-s; भृगुः Bhṛgu; अहम् I; गिराम् of speech; अस्मि (I) am; एकम् the one; अक्षरम् syllable; यज्ञानाम् of sacrifices; जपयज्ञः = जपस्य यज्ञः of repetition, the sacrifice; अस्मि (I) am; स्थावराणाम् of immovable (Things); हिमालयः Himālaya.

अश्वत्थः सर्ववृक्षाणां, देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः, सिद्धानां कपिलो मुनिः । २६ ।

Aśvattha of all trees; and of divine Ṛṣi-s Nārada; of Gandharva-s Citraratha; of the perfected the Muni Kapila. (26)

अश्वत्थः Aśvattha; सर्ववृक्षाणाम् = सर्वेषां वृक्षाणाम् of all, of trees; देवर्षीणाम् of divine Ṛṣi-s; च and; नारदः Nārada; गन्धर्वाणाम् of Gandharva-s; चित्ररथः Citraratha; सिद्धानाम् of the perfect; कपिलः Kapila; मुनिः muni; contemplator.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां, नराणां च नराधिपम् । २७ ।

Uccaiḥśravas of horses know Me, nectar-born; Airāvata of lordly elephants; and of men the Monarch. (27)

उच्चैःश्रवसम् Uccaiḥśravas; अश्वानाम् of horses; विद्धि know; माम् Me; अमृतोद्भवम् = अमृतात् उद्भवः यस्य तम् from amṛta, birth, whose, him; ऐरावतम् Airāvata; गजेन्द्राणाम् of the lords of elephants; नराणाम् of men; च and; नराधिपम् = नराणाम् अधिपम् of men, the monarch.

आयुधानामहं वज्रं, धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कंदर्पः, सर्पाणामस्मि वासुकिः । २८ ।

Of weapons I am the thunderbolt; of cows I am Kāmadhuk; I am Kandarpa the progenitor; of serpents Vāsuki am I. (28)

आयुधानाम् of weapons; अहम् I; वज्रम् thunderbolt; धेनूनाम् of cows; अस्मि (I) am; कामधुक् = कामान् दोग्धि इति desires, milks, thus (Kāmadhuk); प्रजनः progenitor; च and; अस्मि (I) am; कंदर्पः Kandarpa; सर्पाणाम् of serpents; अस्मि (I) am; वासुकिः Vāsuki.

अनन्तश्चास्मि नागानां, वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि, यमः संयमतामहम् । २९ ।

And I am Ananta of Nāga-s; Varuṇa of sea-dwellers I; and of ancestors Aryaman; Yama of governors am I. (29)

अनन्तः Ananta; च and; अस्मि (I) am; नागानाम् of Nāga-s; वरुणः Varuṇa; यादसाम् of sea-beings; अहम् I; पितॄणाम् of ancestors; अर्यमा Aryaman; च and; अस्मि (I) am; यमः Yama; संयमताम् of governors; अहम् I.

प्रह्लादश्चास्मि दैत्यानां, कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं, वैनतेयश्च पक्षिणाम् । ३० ।

And I am Prahlāda of Daitya-s; of calculators or movers Time am I; and of wild animals I am the lord of quadrupeds, the lion; and Vainateya of birds. (30)

प्रह्लादः Prahlāda; च and; अस्मि (I) am; दैत्यानाम् of Daitya-s; कालः Time; कलयताम् of calculators; अहम् I; मृगाणाम् of wild animals; च and; मृगेन्द्रः = मृगाणाम् इन्द्रः of wild beings, ruler (the lion); अहम् I; वैनतेयः = विनतायाः अपत्यं पुमान् of Vinatā, child, male (the eagle); च and; पक्षिणाम् of birds.

पवनः पवतामस्मि, रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि, स्रोतसामस्मि जाह्नवी । ३१ ।

Of purifiers I am the wind; Rāma of warriors I; and I am Makara of fishes; of streams Gaṅgā am I. (31)

पवनः wind; पवताम् of purifiers; अस्मि (I) am; रामः Rāma; शस्त्रभृताम् = शस्त्राणि बिभ्रति इति तेषाम् weapons, bear, thus, of them; अहम् I; झषाणाम् of fishes; मकरः (makara, crocodile, shark, or whale); च and; अस्मि (I) am; स्रोतसाम् of streams; अस्मि (I) am; जाह्नवी = जह्नोः अपत्यं स्त्री of Jahnu, child, female (Gaṅgā).

सर्गाणामादिरन्तश्च मध्यं चैवाहं, अर्जुन
अध्यात्मविद्या विद्यानां, वादः प्रवदतामहम् । ३२ ।

Of creations the beginning and the ending and also the middle am I, O Arjuna! Of sciences the science concerning the SELF; the speech of orators I. (32)

सर्गाणाम् of creations; आदिः beginning; अन्तः end; च and; मध्यम् middle; च and; एव even; अहम् I; अर्जुन O Arjuna; अध्यात्मविद्या = आत्मानम् अधिकृत्य विद्या Self, concerning, science; विद्यानाम् of sciences; वादः speech; प्रवदताम् of orators; अहम् I, (truth-seeking).

अक्षराणामकारोऽस्मि, द्वंद्वः सामासिकस्य च ।
अहमेवाक्षयः कालो, धाताहं विश्वतोमुखः । ३३ ।

Of letters the letter 'A' I am, and the dual of all compounds;[1] I also everlasting Time; I the Supporter, whose face turns everywhere. (33)

अक्षराणाम् of letters; अकारः the letter 'A'; अस्मि (I) am; द्वंद्वः dvaṃdva; सामासिकस्य = समासानां समूहः तस्य of compounds, the group, of that; च and; अहम् I; एव even; अक्षयः everlasting; कालः time; धाता supporter; अहम् I; विश्वतोमुखः having faces in every direction.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा । ३४ ।

[1] Among the six kinds of compounds used in Samskṛt, that called the Dvandva, the copulative.

And all-devouring Death am I, and the origin of all to come; and of feminine qualities, fame, prosperity, eloquence, memory, intelligence, firmness, forgiveness. (34)

मृत्युः death; सर्वहरः = सर्वं हरति इति all, seizes, thus; च and; अहम् I; उद्भवः birth; च and; भविष्यताम् of future things; कीर्तिः fame; श्रीः prosperity; वाक् speech; च and; नारीणाम् of feminine things; स्मृतिः memory; मेधा intelligence; धृतिः firmness; क्षमा forgiveness.

बृहत्साम तथा साम्नां, गायत्री च्छन्दसामहम् ।
मासानां मार्गशीर्षोऽहं, ऋतूनां कुसुमाकरः । ३५ ।

Of hymns also Bṛhatsāma; Gāyatrī of metres am I; of months I am Mārgaśīrṣa; of seasons the flowery, (i.e., spring). (35)

बृहत्साम Bṛhatsāma; तथा also; साम्नाम् of Sāma hymns; गायत्री Gāyatrī; छन्दसाम् metres; अहम् I; मासानाम् of months; मार्गशीर्षः Mārgaśīrṣa; अहम् I; ऋतूनाम् of seasons; कुसुमाकरः = कुसुमानाम् आकरः of flowers, the mine, i.e., spring.

द्यूतं छलयतामस्मि, तेजस्तेजस्विनामहम् ।
जयोऽस्मि, व्यवसायोऽस्मि, सत्त्वं सत्त्ववतामहम् । ३६ ।

I am the gambling of the cheat, and the splendour of splendid things I; I am victory, I am determination, and the truth of the truthful I. (36)

द्यूतम् gambling; छलयताम् of the cheating; अस्मि (I) am; तेजः splendour; तेजस्विनाम् of the splendid;

अहम् I; जय: victory; अस्मि (I) am; व्यवसाय: determination; अस्मि (I) am; सत्त्वम् truth (or vital vigour); सत्त्ववताम् of the truthful (or energetic); अहम् I.

वृष्णीनां वासुदेवोऽस्मि, पाण्डवानां धनंजयः।
मुनीनामप्यहं व्यासः, कवीनामुशना कविः। ३७।

Of Vṛṣṇi-s Vāsudeva am I; of Pāṇḍava-s Dhanaṃjaya; of sages I am Vyāsa; of poets Uśanas the poet. (37)

वृष्णीनाम् of Vṛṣṇi-s; वासुदेव: Vāsudeva; अस्मि (I) am; पाण्डवानाम् of Pāṇḍava-s; धनंजय: Dhanaṃjaya; मुनीनाम् of muni-s; अपि also; अहम् I; व्यास: Vyāsa; कवीनाम् of poets; उशना Uśanā; कवि: poet.

दण्डो दमयतामस्मि, नीतिरस्मि जिगीषताम्।
मौनं चैवास्मि गुह्यानां, ज्ञानं ज्ञानवतामहम्। ३८।

Of rulers I am the sceptre; of those that seek victory I am statesmanship; and of secrets I am silence; the knowledge of knowers am I. (38)

दण्ड: sceptre; दमयताम् of rulers: अस्मि (I) am; नीति: policy; अस्मि (I) am; जिगीषताम् of victory-seekers; मौनम् silence; च and; एव even; अस्मि (I) am: गुह्यानाम् of secrets; ज्ञानम् knowledge; ज्ञानवताम् of knowers; अहम् I.

यच्चापि सर्वभूतानां बीजं तदहं, अर्जुन।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम्। ३९।

And whatsoever the seed of all beings, that am I, O Arjuna!; nor is there aught, moving or unmoving, that may exist bereft of Me. (39)

यत् which; च and; अपि also; सर्वभूतानाम् of all beings; बीजम् seed; तत् that; अहम् I; अर्जुन O Arjuna; न not; तत् that; अस्ति is; विना without; यत् which; स्यात् may be; मया by Me; भूतम् being; चराचरम् = चरं च अचरं च moving, and unmoving, and.

नान्तोऽस्ति मम दिव्यानां विभूतीनां, परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया । ४० ।

There is no end of My divine glories, O Paramtapa! What has been declared is only illustrative of My infinite glory. (40)

न not; अन्तः end; अस्ति is; मम My; दिव्यानाम् (of) divine; विभूतीनाम् glories; परंतप O Paramtapa; एषः this; तु indeed; उद्देशतः by (way of) illustration; प्रोक्तः said; विभूतेः of glory; विस्तरः extent; मया by Me.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं, मम तेजोंऽशसंभवम् । ४१ ।

Whatsoever is glorious, good, beautiful, and mighty, understand thou that to go forth from a fragment of My splendour. (41)

यत् what; यत् what; विभूतिमत् glorious; सत्त्वम् being; श्रीमत् prosperous; ऊर्जितम् mighty; एव even; वा and; तत् that; तत् that; एव even; अवगच्छ recognise; त्वम् thou;

मम My; तेजोंशसंभवम् = तेजसः अंशात् संभवः यस्य तत् of splendour, from portion, origin, of which, that.

अथ वा बहुनैतेन किं ज्ञातेन तवार्जुन।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्। ४२।

But what is the knowledge of all these details to thee, O Arjuna? Having pervaded this whole universe with one fragment of Myself, I remain. (42)

अथ now; वा or; बहुना (by) many; एतेन (by) this; किम् what; ज्ञातेन by (with being) known; तव of (by) thee; अर्जुन O Arjuna; विष्टभ्य having established; अहम् I; इदम् this; कृत्स्नम् all; एकांशेन by one portion; स्थितः (am) seated; जगत् the world.

इति श्रीमद्भगवद्गीतासु॰ विभूतियोगो नाम दशमोऽध्यायः

Thus in glorious BHAGAVAD GĪTĀ. . . tenth discourse, entitled:

YOGA OF SOVEREIGNTY

———

ELEVENTH DISCOURSE

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचः, तेन मोहोऽयं विगतो मम । १ ।

Arjuna said:

This word of the supreme Secret concerning SELF, which Thou hast spoken out of compassion for me, by this my delusion has been taken away. (1)

मदनुग्रहाय = मम अनुग्रहाय of me, for favour; परमम् the highest; गुह्यम् secret; अध्यात्मसंज्ञितम् Adhyātma-named; यत् which; त्वया by Thee; उक्तम् spoken; वचः word; तेन by that; मोहः delusion; अयम् this: विगतः gone; मम my.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः, कमलपत्राक्ष, माहात्म्यमपि चाव्ययम् । २ ।

The production and destruction of beings have been heard by me in detail from Thee, O Lotus-eyed!, and also (Thy) imperishable, greatness. (2)

भवाप्ययौ = भवः च अप्ययः च becoming, and, dissolution, and; हि indeed; भूतानाम् of beings; श्रुतौ (the two) heard; विस्तरशः in detail; मया by me: त्वत्तः from Thee;

कमलपत्राक्ष = कमलस्य पत्रं इव अक्षिणी यस्य स: of lotus, leaf, like, eyes, whose, O he; माहात्म्यम् greatness; अपि also; च and; अव्ययम् imperishable.

एवमेतद्यथात्थ त्वमात्मानं, परमेश्वर।
द्रष्टुमिच्छामि ते रूपमैश्वरं, पुरुषोत्तम। ३।

O supreme Lord!, it is even as Thou describest Thyself; O best of beings!, I desire to see Thy Form omnipotent. (3)

एवम् thus; एतत् this; यथा as; आत्थ sayest; त्वम् thou; आत्मानम् (thy) self; परमेश्वर O highest Lord; द्रष्टुम् to see; इच्छामि (I) desire; ते Thy; रूपम् form; ऐश्वरम् sovereign; पुरुषोत्तम O best of beings.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति, प्रभो।
योगेश्वर, ततो मे त्वं दर्शयात्मानमव्ययम्। ४।

If Thou thinkest that by me It can be seen, O Lord!, Lord of Yoga!, then show me Thine imperishable SELF. (4)

मन्यसे thinkest; यदि if; तत् that; शक्यम् possible; मया by me; द्रष्टुम् to see; इति thus; प्रभो O Lord; योगेश्वर = योगस्य ईश्वर of yoga, O Lord; तत: then; मे of (to) me; त्वम् thou; दर्शय show; आत्मानम् (thy) self; अव्ययम् imperishable.

श्रीभगवानुवाच।

पश्य मे, पार्थ, रूपाणि शतशोऽथ सहस्रशः।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च। ५।

13

The Blessed Lord said:

Behold, O Pārtha!, forms of Me, a hundredfold, a thousandfold, various in kind, divine, various in colours and shapes. (5)

पश्य behold; मे My; पार्थ O Pārtha; रूपाणि forms; शतश: hundredfold; अथ and; सहस्रश: thousandfold; नानाविधानि of many kinds; दिव्यानि divine; नानावर्णाकृतीनि = नाना वर्णा: आकृतय: च येषां तानि many, colours, forms, and, whose, them; च and.

पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत । ६ ।

Behold Āditya-s, Vasu-s, Rudra-s, two Aśvin-s and also Marut-s; behold many marvels never seen ere this, O Bhārata. (6)

पश्य behold; आदित्यान् Āditya-s; वसून् Vasu-s; रुद्रान् Rudra-s; अश्विनौ (two) Aśvin-s; मरुत: Marut-s; तथा also; बहूनि many; अदृष्टपूर्वाणि = पूर्वं न दृष्टानि before, not, seen; पश्य behold; आश्चर्याणि marvels; भारत O Bhārata.

इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे, गुडाकेश, यच्चान्यद् द्रष्टुमिच्छसि । ७ ।

Here, to-day, behold the whole universe, movable and immovable, standing in one (place) in My body, O Guḍākeśa!, with aught else thou desirest to see. (7)

इह here; एकस्थम् = एकस्मिन् स्थितम्, in one, standing; जगत् the world; कृत्स्नम् all; पश्य behold; अद्य to-day; सचराचरम् = चरेण अचरेण च सह (with) moving, (with) unmoving, and, together; मम My; देहे in body; गुडाकेश O Guḍākeśa; यत् what; च and; अन्यत् other; द्रष्टुम् to see; इच्छसि desirest.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्। ८।

But verily thou art not able to behold Me with these thine eyes; divine eye I give unto thee. Behold My sovereign Yoga. (8)

न not; तु indeed; माम् Me; शक्यते canst (thou); द्रष्टुम् to see; अनेन with this; एव even; स्वचक्षुषा with own-eyes; दिव्यम् divine; ददामि give (I); ते of (to) thee; चक्षुः eye; पश्य behold; मे My; योगम् yoga; ऐश्वरम् sovereign.

संजय उवाच।
एवमुक्त्वा ततो राजन्, महायोगेश्वरो हरिः।
दर्शयामास पार्थाय परमं रूपमैश्वरम्। ९।

Saṃjaya said:

Having thus spoken, O King!, the great Lord of Yoga, Hari, showed to Pārtha His supreme Form as Lord. (9)

एवम् thus; उक्त्वा having spoken; ततः then; राजन् O king; महायोगेश्वरः = महान् योगेश्वरः the great, Yoga-Lord;

हरिः Hari; दर्शयामास showed; पार्थाय to Pārtha; परमम् highest; रूपम् form; ऐश्वरम् sovereign.

अनेकवक्त्रनयनं, अनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं, दिव्यानेकोद्यतायुधम् । १० ।

With many mouths and eyes, with many visions of marvel, with many divine ornaments, with many upraised divine weapons; (10)

अनेकवक्त्रनयनम् = अनेकानि वक्त्राणि च नयनानि च यस्मिन् तत् various, mouths, and, eyes, and, in which, that; अनेकाद्भुतदर्शनम् = अनेकानि अद्भुतानि दर्शनानि यस्मिन् तत् various, marvellous, sights, in which, that; अनेकदिव्याभरणम् = अनेकानि दिव्यानि आभरणानि यस्मिन् तत् various, divine, ornaments, in which, that; दिव्यानेकोद्यतायुधम् = दिव्यानि अनेकानि उद्यतानि आयुधानि यस्मिन् तत् divine, various, uplifted, weapons, in which, that.

दिव्यमाल्याम्बरधरं, दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् । ११ ।

Wearing divine necklaces and vestures, anointed with divine unguents, God all-marvellous, boundless, with face turned everywhere. (11)

दिव्यमाल्याम्बरधरम् = दिव्यानि माल्यानि च अम्बराणि च धरति इति तत् divine, necklaces, and, garments, and, wears, thus, that; दिव्यगन्धानुलेपनम् = दिव्ये (गन्धानुलेपने) गन्धः च अनुलेपनं च यस्य तत् divine, scent, and, unguents, and, of

which, that; सर्वाश्चर्यमयम् full of all marvels; देवम् God; अनन्तम् endless; विश्वतोमुखम् with faces all round.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः, सदृशी सा स्याद्भासस्तस्य महात्मनः । १२ ।

If the splendour of a thousand suns were to blaze out together in the sky, that might resemble the glory of that Mahātmā. (12)

दिवि in the sky; सूर्यसहस्रस्य = सूर्याणां सहस्रस्य of suns, of a thousand; भवेत् were; युगपत् = simultaneously; उत्थिता arisen; यदि if; भाः splendour; सदृशी like; सा that; स्यात् may be; भासः of the glory; तस्य (of) that; महात्मनः of Great-Soul.

तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा । १३ ।

There Pāṇḍava beheld the whole universe, divided into manifold parts, standing in one in the body of the God of gods. (13)

तत्र there; एकस्थम् standing-in-one; जगत् world; कृत्स्नम् whole; प्रविभक्तम् divided; अनेकधा in many ways; अपश्यत् saw; देवदेवस्य = देवानां देवस्य of gods, of God; शरीरे in the body; पाण्डवः Pāṇḍava; तदा then.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत । १४ ।

Then he, Dhanaṃjaya, overwhelmed with astonishment, his hair upstanding, bowed down his head to the God, and with joined palms spake. (14)

ततः then; सः he; विस्मयाविष्टः = विस्मयेन आविष्टः with astonishment, penetrated; हृष्टरोमा = हृष्टानि रोमाणि यस्य सः excited, hairs, whose, he; धनंजयः Dhanaṃjaya; प्रणम्य having prostrated; शिरसा with head; देवम् to God; कृताञ्जलिः = कृतः अञ्जलिः येन सः made, hand-folding, by whom, he, (saluting); अभाषत said.

अर्जुन उवाच ।

पश्यामि देवांस्तव, देव, देहे,
सर्वांस्तथा भूतविशेषसंघान् ।
ब्रह्माणमीशं कमलासनस्थं,
ऋषींश्च सर्वानुरगांश्च दिव्यान् । १५ ।

Arjuna said:

Within Thy form, O God, the gods I see,
All grades of beings with distinctive marks;
Brahmā, the Lord, upon His lotus throne,
The Ṛṣi-s all, and Serpents, the divine. (15)

पश्यामि (I) see; देवान् the gods; तव thy; देव O God; देहे in the body; सर्वान् all; तथा also; भूतविशेषसंघान् = भूतानां विशेषाणां संघान् of beings, of (various) species, groups; ब्रह्माणम् Brahmā; ईशम् the lord; कमलासनस्थम् = कमलस्य आसने स्थितम् of lotus, in seat, seated; ऋषीन् Ṛṣi-s; च and; सर्वान् all; उरगान् serpents; च and; दिव्यान् divine.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि, विश्वेश्वर, विश्वरूपम् । १६ ।

With mouths, eyes, arms, breasts, multitudinous,
I see Thee everywhere, of endless forms.
Beginning, middle, end, nor source of Thee,
Infinite Lord!, infinite Form, I find; (16)

अनेकबाहूदरवक्त्रनेत्रम् = अनेकानि बाहवः च उदराणि च वक्त्राणि च नेत्राणि च यस्य तम् many, arms, and, stomachs, and, mouths, and, eyes, and, whose, him; पश्यामि (I) see; त्वाम् thee; सर्वतः everywhere; अनन्तरूपम् = अनन्तानि रूपाणि यस्य तम् endless, forms, whose, him; न not; अन्तम् end; न not; मध्यम् middle; न not; पुनः again; तव thy; आदिम् origin; पश्यामि (I) see; विश्वेश्वर = विश्वस्य ईश्वर of universe, O Lord; विश्वरूपम् = विश्वं रूपं यस्य तम् universe, form, whose, him.

किरीटिनं गदिनं चक्रिणं च,
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्,
दीप्तानलार्कद्युतिमप्रमेयम् । १७ ।

Shining, a mass of splendour everywhere,
With discus, mace, tiara, I behold:
Blazing as fire, as sun dazzling the gaze,
From all sides in the sky, immeasurable. (17)

किरीटिनम् = किरीटम् अस्य अस्ति इति तम् diadem, of him, is, thus, him; गदिनम् with mace; चक्रिणम् with discus; च and; तेजोराशिम् = तेजसः राशिम् of splendour, mass; सर्वतः everywhere; दीप्तिमन्तम् shining; पश्यामि (I) see; त्वाम् thee; दुर्निरीक्ष्यम् = दुःखेन निरीक्ष्यम् with difficulty, to be seen; समन्तात् from everywhere; दीप्तानलार्कद्युतिम् = दीप्तयोः (अनलार्कयोः) अनलस्य च अर्कस्य च इव द्युतिः यस्य तम् of (the) shining, of fire, and, of sun, and, like, glory, whose, him; अप्रमेयम् immeasurable.

त्वमक्षरं परमं वेदितव्यं,
त्वमस्य विश्वस्य परं निधानम्।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे। १८।

Lofty beyond all thought, unperishing,
Thou treasure-house supreme, all-immanent;
Eternal Dharma's changeless Guardian, Thou;
As immemorial Man I think of Thee. (18)

त्वम् Thou; अक्षरम् imperishable; परमम् highest; वेदितव्यम् to be known; त्वम् Thou; अस्य (of) this; विश्वस्य of universe; परम् highest; निधानम् treasure-house; त्वम् Thou; अव्ययः inexhaustible; शाश्वतधर्मगोप्ता = शाश्वतस्य धर्मस्य गोप्ता (of the) eternal, of dharma, the Protector; सनातनः ancient; त्वम् Thou; पुरुषः man; मतः thought; मे of me.

अनादिमध्यान्तमनन्तवीर्यम्,
अनन्तबाहुं शशिसूर्यनेत्रम्।

पश्यामि त्वां दीप्तहुताशवक्त्रं,
स्वतेजसा विश्वमिदं तपन्तम् । १९ ।

Nor source, nor midst, nor end; infinite force,
Unnumbered arms, the sun and moon Thine eyes!
I see Thy face, as sacrificial fire
Blazing, its splendour burneth up the worlds. (19)

अनादिमध्यान्तम् = न आदिः मध्यम् अन्तः यस्य तम् not, origin, middle, end, whose, him; अनन्तवीर्यम् = अनन्तं वीर्यं यस्य तम् endless, force, whose, him; अनन्तबाहुम् = अनन्ताः बाहवः यस्य तम् endless, arms, whose, him; शशिसूर्यनेत्रम् = शशी च सूर्यः च नेत्रे यस्य तम् moon, and, sun, and, (two) eyes, whose, him, पश्यामि (I) see; त्वाम् Thee; दीप्तहुताशवक्त्रम् = दीप्तः हुताशः इव वक्त्रं यस्य तम् lighted, sacrificial fire, like, face, whose, him; स्वतेजसा by own brightness; विश्वम् the universe; इदम् this; तपन्तम् warming.

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् । २० ।

By Thee alone are filled the earth, the heavens,
And all the regions, that are stretched between;
The triple worlds sink down, O mighty One!,
Before Thine awful manifested Form. (20)

द्यावापृथिव्योः = दिवः च पृथिव्याः च of heaven, and, of earth, and; इदम् this; अन्तरम् interspace; हि indeed;

व्याप्तम् pervaded; त्वया by thee; एकेन by (the) One; दिशः quarters; च and; सर्वाः all; दृष्ट्वा having seen; अद्भुतम् marvellous; रूपम् form; उग्रम् terrible; तव thy; इदम् this; लोकत्रयम् = लोकानां त्रयम् of worlds, triplet; प्रव्यथितम् (is) oppressed; महात्मन् O Great-Soul.

अमी हि त्वां सुरसंघा विशन्ति,
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः । २१ ।

To Thee the troops of Sura-s enter in,
Some with joined palms in awe invoking Thee;
Banded Maharṣi-s, Siddha-s, 'Svasti!' cry,
Chanting Thy praises with resounding songs. (21)

अमी these; हि indeed; त्वाम् Thee; सुरसंघाः = सुराणां संघाः of gods, hosts; विशन्ति enter; केचित् some; भीताः frightened; प्राञ्जलयः with joined palms; गृणन्ति utter; स्वस्ति = सु+अस्ति well is (be it with all beings); इति thus; उक्त्वा having said; महर्षिसिद्धसंघाः = महर्षीणां च सिद्धानां च संघाः of Maharṣi-s, and, of Siddha-s, and, hosts; स्तुवन्ति hymn; त्वाम् Thee; स्तुतिभिः with songs; पुष्कलाभिः resounding (or magnificent).

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघा,
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे । २२ ।

Rudra-s, Vasu-s, Sādhya-s and Āditya-s,
All these, and Aśvin-s, Marut-s, Ūṣmapā-s,
Gandharva-s, Yakṣa-s, Siddha-s, Asura-s,
In wondering multitudes behold Thee, all. (22)

रुद्रादित्याः = रुद्राः च आदित्याः च Rudra-s, and, Āditya-s, and; वसवः Vasu-s; ये these; च and; साध्याः Sādhya-s; विश्वे all (or Viśvedeva-s); अश्विनौ (the two) Aśvin-s; मरुतः Marut-s; च and; ऊष्मपाः Ūṣmapā-s; च and; गन्धर्वयक्षासुरसिद्धसंघाः = गन्धर्वाणां च यक्षाणां च असुराणां च सिद्धानां च संघाः of Gandharva-s, and, of Yakṣa-s, and, of Asura-s, and, of Siddha-s, and, hosts; वीक्षन्ते behold; त्वाम् Thee; विस्मिताः astonished; च and; एव even; सर्वे all.

रूपं महत्ते बहुवक्त्रनेत्रं,
महाबाहो, बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं,
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् । २३ ।

Thy mighty Form, with many mouths and eyes,
Long-armed!, with thighs and feet innumerate,
Vast-bosomed, set with many fearful teeth,
The worlds see terror-struck, as also I. (23)

रूपम् form; महत् great; ते Thy; बहुवक्त्रनेत्रम् = बहूनि वक्त्राणि च नेत्राणि च यस्मिन् तत् many, mouths, and, eyes, and, in which, that; महाबाहो O mighty-armed; बहुबाहूरुपादम् = बहवः बाहवः च ऊरवः च पादाः च यस्मिन् तत् many, arms, and, thighs, and, feet, and, in which, that; बहूदरम् = बहूनि उदराणि यस्मिन् तत् many, stomachs, in

which, that; बहुदंष्ट्राकरालम् = बह्वीभिः दंष्ट्राभिः करालम् (with) many, with teeth, terrible; दृष्ट्वा having seen; लोकाः the worlds; प्रव्यथिताः (are) distressed; तथा also; अहम् I.

नभःस्पृशं दीप्तमनेकवर्णं,
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां, प्रव्यथितान्तरात्मा,
धृतिं न विन्दामि शमं च, विष्णो । २४ ।

Radiant, Thou touchest heaven; rainbow-hued,
With yawning mouth and shining vast-orbed eyes.
My inmost self is quaking, having seen,
My strength is withered, Viṣṇu!, and my peace. (24)

नभःस्पृशम् = नभः स्पृशति इति तम् heaven, touches, thus, him; दीप्तम् shining; अनेकवर्णम् = अनेके वर्णाः यस्य तम् various, colours, whose, him; व्यात्ताननम् = व्यात्तानि आननानि यस्य तम् opened, mouths, whose, him; दीप्तविशालनेत्रम् = दीप्तानि विशालानि नेत्राणि यस्य तम् shining, large, eyes, whose, him; दृष्ट्वा having seen; हि indeed; त्वाम् Thee; प्रव्यथितान्तरात्मा = प्रव्यथितः अन्तरात्मा यस्य सः trembling, mind, whose, he; धृतिम् strength; न not; विन्दामि (I) find; शमम् control; च and; विष्णो O Viṣṇu (All-pervader).

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसंनिभानि ।
दिशो न जाने न लभे च शर्म,
प्रसीद, देवेश, जगन्निवास । २५ ।

Like Time's destroying flames I see Thy teeth,
Upstanding, spread within expanded jaws;
Naught know I anywhere, no shelter find,
Mercy, O God!, refuge of all the worlds! (25)

दंष्ट्राकरालानि = दंष्ट्राभिः करालानि with teeth, terrible; च and; ते thy; मुखानि mouths; दृष्ट्वा having seen; एव even; कालानलसंनिभानि = कालस्य अनलस्य संनिभानि of time, of the fire, resembling; दिशः quarters; न not; जाने know; न not; लभे obtain; च and; शर्म protection; प्रसीद be pleased; देवेश = देवानाम् ईश of the gods, O Lord; जगन्निवास = जगतः निवास of the world, O abode.

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे, सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ,
सहास्मदीयैरपि योधमुख्यैः । २६ ।

The sons of Dhṛtarāṣṭra, and with them
The multitude of all these kings of earth,
Bhīṣma, and Droṇa, Sūta's (mighty) son,
And all the noblest warriors of our hosts, (26)

अमी these; च and; त्वाम् Thee; धृतराष्ट्रस्य of Dhṛtarāṣṭra; पुत्राः sons; सर्वे all; सह with; एव even; अवनिपालसंघैः = अवनिं पालयन्ति इति तेषां संघैः the earth, (who) protect, thus, of them, with the hosts; भीष्मः Bhīṣma; द्रोणः Droṇa; सूतपुत्रः = सूतस्य पुत्रः of Sūta, son; तथा also; असौ this; सह with; अस्मदीयैः with (those)

of ours; अपि even; योधमुख्यैः = योधानां मुख्यैः of warriors, with the chiefs.

वक्त्राणि ते त्वरमाणा विशन्ति,
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः । २७ ।

Into Thy gaping mouths they hurrying rush,
Tremendous-toothed and terrible to see;
Some caught within the gaps between Thy teeth
Are seen, their heads to powder crushed and ground. (27)

वक्त्राणि mouths; ते they; त्वरमाणाः hurrying; विशन्ति enter; दंष्ट्राकरालानि = दंष्ट्राभिः करालानि with teeth, terrible; भयानकानि fear-bringing; केचित् some; विलग्नाः sticking; दशनान्तरेषु = दशनानाम् अन्तरेषु of teeth, in the gaps; संदृश्यन्ते are seen; चूर्णितैः (with) pulverised; उत्तमाङ्गैः with highest limbs (heads).

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति । २८ ।

As river-floods impetuously rush,
Hurling their waters into ocean's lap,
So fling themselves into Thy flaming mouths,
In haste, these mighty men, these lords of earth. (28)

यथा as; नदीनाम् of rivers; बहव: many; अम्बुवेगा: = अम्बूनां वेगा: of waters, torrents; समुद्रम् to ocean; एव even; अभिमुखा: facing towards; द्रवन्ति run; तथा so; तव of thee; अमी these; नरलोकवीरा: = नराणां लोके वीरा: of men, in the world, heroes; विशन्ति enter; वक्त्राणि mouths; अभिविज्वलन्ति blazing.

यथा प्रदीप्तं ज्वलनं पतंगा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः । २९ ।

As moths with quickened speed will headlong fly
Into a flaming light, to fall destroyed,
So also these, in haste precipitate,
Enter within Thy mouths destroyed to fall. (29)

यथा as; प्रदीप्तम् blazing; ज्वलनम् flame: पतंगा: moths; विशन्ति enter; नाशाय for destruction; समृद्धवेगा: = समृद्ध: वेग: येषां ते increased, velocity, whose, they; तथा so; एव even; नाशाय for destruction; विशन्ति enter; लोका: worlds; तव of Thee; अपि also; वक्त्राणि mouths; समृद्धवेगा: (with) increased velocity.

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत् समग्रं
भासस्तवोग्राः प्रतपन्ति, विष्णो । ३० ।

On every side, all-swallowing, fiery-tongued,
Thou lickest up mankind, devouring all;

The glory filleth space: the universe
Is burning, Viṣṇu!, with Thy blazing rays. (30)

लेलिह्यसे (thou) lickest; ग्रसमानः grasping; समन्तात् from every side; लोकान् the worlds; समग्रान् the whole; वदनैः with faces; ज्वलद्भिः (with) fiery; तेजोभिः with splendours; आपूर्य having filled; जगत् the world; समग्रम् whole; भासः glory; तव thy; उग्राः fierce; प्रतपन्ति burning; विष्णो O Viṣṇu.

आख्याहि मे को भवानुग्ररूपो,
नमोऽस्तु ते, देववर, प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् । ३१ ।

Reveal Thy SELF; What awful Form art Thou?
I worship Thee! Have mercy, God supreme!
Thine inner Being I am fain to know;
This Thy forthstreaming Life bewilders me. (31)

आख्याहि declare; मे to me; कः who; भवान् thou; उग्ररूपः = उग्रं रूपं यस्य सः terrible, form, whose, he; नमः salutation; अस्तु let there be; ते to thee; देववर = देवानां वर of gods, O best; प्रसीद be pleased; विज्ञातुम् to know; इच्छामि (I) wish; भवन्तम् Thee; आद्यम् first; न not; हि indeed; प्रजानामि (I) know; तव Thy; प्रवृत्तिम् desire.

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो,
लोकान् समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे,
येऽवस्थिताः प्रत्यनीकेषु योधाः । ३२ ।

The Blessed Lord said:

Time am I, laying desolate the world,
Made manifest on earth to slay mankind!
Not one of all these warriors ranged for strife,
Even without thee, will escape from death. (32)

कालः time; अस्मि (I) am; लोकक्षयकृत् = लोकानां क्षयं करोति इति of worlds, destruction, makes, thus; प्रवृद्धः vast; लोकान् worlds; समाहर्तुम् to annihilate; इह here; प्रवृत्तः come forth; ऋते without; अपि also; त्वाम् thee; न not; भविष्यन्ति shall be; सर्वे all; ये these; अवस्थिताः ranged; प्रत्यनीकेषु in the rival armies; योधाः warriors.

तस्मात्त्वमुत्तिष्ठ, यशो लभस्व,
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव;
निमित्तमात्रं भव, सव्यसाचिन् । ३३ ।

Therefore stand up! win for thyself renown,
Conquer thy foes, enjoy the wealth-filled realm,
By Me they are already overcome,
Be thou the outward cause, left-handed one. (33)

तस्मात् therefore; त्वम् thou; उत्तिष्ठ stand up; यशः fame; लभस्व obtain; जित्वा having conquered; शत्रून् enemies; भुङ्क्ष्व enjoy; राज्यम् kingdom; समृद्धम् wealthy; मया by me; एव even; एते these; निहताः slain; पूर्वम्

before; एव even; निमित्तमात्रम् a mere instrument; भव be; सव्यसाचिन् = सव्येन सचितुं शीलं यस्य सः with the left hand (also), to aim, habit, whose, he.

द्रोणं च भीष्मं च जयद्रथं च,
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि, मा व्यथिष्ठाः,
युध्यस्व, जेतासि रणे सपत्नान् । ३४ ।

Droṇa and Bhīṣma and Jayadratha,
Karṇa, and all the other warriors here,
Are slain by Me. Destroy them fearlessly.
Fight! thou shalt crush thy rivals in the field. (34)

द्रोणम् Droṇa; च and; भीष्मम् Bhīṣma; च and; जयद्रथम् Jayadratha; च and; कर्णम् Karṇa; तथा also; अन्यान् others; अपि also; योधवीरान् = योधानां वीरान् of warriors, heroes; मया by Me; हतान् slain; त्वम् thou; जहि slay; मा not; व्यथिष्ठाः be distressed; युध्यस्व fight; जेतासि shalt conquer; रणे in the battle; सपत्नान् rivals.

संजय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य,
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं,
सगद्गदं भीतभीतः प्रणम्य । ३५ ।

Saṃjaya said:

Having heard these words of Keśava, (Arjuna) the wearer of the diadem, with joined palms, quaking, spake

again to Kṛṣṇa, stammering with fear, and bending low. (35)

एतत् this; श्रुत्वा having heard; वचनम् word; केशवस्य of Keśava; कृताञ्जलिः = कृतः अञ्जलिः येन सः made, folded-hands, by whom, he; वेपमानः trembling; किरीटी the diademed one; नमस्कृत्वा having bowed; भूयः again; एव even; आह said; कृष्णम् to Kṛṣṇa; सगद्गदम् = गद्गदेन सह with stammering, together; भीतभीतः = भीतः भीतः frightened, frightened; प्रणम्य having bowed.

अर्जुन उवाच।

स्थाने, हृषीकेश, तव प्रकीर्त्या
जगत् प्रहृष्यत्यनुरज्यते च।
रक्षांसि भीतानि दिशो द्रवन्ति,
सर्वे नमस्यन्ति च सिद्धसंघाः। ३६।

Arjuna said:

Hṛṣīkeśa! in Thy magnificence
Rightly the world rejoiceth, hymning Thee;
The Rākṣasa-s to every quarter fly
In fear; the hosts of Siddha-s prostrate fall. (36)

स्थाने in place (*i.e.*, rightly); हृषीकेश O Hṛṣīkeśa; तव Thy; प्रकीर्त्या by (singing) fame; जगत् the world; प्रहृष्यति rejoices; अनुरज्यते is pleased; च and; रक्षांसि Rākṣasa-s; भीतानि terrified; दिशः to the quarters; द्रवन्ति fly; सर्वे all; नमस्यन्ति prostrate; च and; सिद्धसंघाः = सिद्धानां संघाः of Siddha-s, hosts.

कस्माच्च ते न नमेरन्, महात्मन्,
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास,
त्वमक्षरं सदसत्तत्परं यत् । ३७ ।

How should they otherwise, O loftiest SELF!
First Cause! Brahmā Himself less great than Thou.
Infinite, God of Gods, home of all worlds!,
Unperishing Sat, A-sat, THAT, Supreme! (37)

कस्मात् wherefore; च and; ते they; न not; नमेरन् may prostrate; महात्मन् O Mahātmā; गरीयसे to the greater (teacher); ब्रह्मण: of Brahmā; अपि also; आदिकर्त्रे to the first maker; अनन्त O endless one; देवेश O Lord of gods; जगन्निवास O dwelling of the worlds; त्वम् Thou; अक्षरम् imperishable; सत् Being; असत् non-being; तत् that; परम् highest; यत् which.

त्वमादिदेवः पुरुषः पुराणः,
त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम,
त्वया ततं विश्वं, अनन्तरूप । ३८ ।

First of the gods, most ancient Man Thou art,
Supreme receptacle of all that lives;
Knower and known, the dwelling-place on high;
In Thy vast Form the universe is spread. (38)

त्वम् thou; आदिदेव: first God; पुरुष: man; पुराण: ancient; त्वम् Thou; अस्य (of) this; विश्वस्य of world; परम्

highest; निधानम् treasure-house; वेत्ता knower; असि (Thou) art; वेद्यम् to be known; च and; परम् highest; च and; धाम dwelling; त्वया by Thee; ततम् spread; विश्वम् the universe; अनन्तरूप O countless-formed.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः,
पुनश्च भूयोऽपि नमो नमस्ते । ३९ ।

Thou art Vāyu and Yama, Agni, Moon,
Varuṇa, Father, Grandsire of all;
Hail, hail to thee! a thousand times all hail!
Hail unto Thee! again, again all hail! (39)

वायुः Vāyu; यमः Yama; अग्निः Agni; वरुणः Varuṇa; शशाङ्कः Moon; प्रजापतिः Prajāpati; त्वम् Thou; प्रपितामहः Great-grand-father; च and; नमः hail; नमः hail; ते to Thee; अस्तु be; सहस्रकृत्वः thousand times; पुनः again; च and; भूयः again; अपि also; नमः hail; नमः hail; ते to thee.

नमः पुरस्तादथ पृष्ठतस्ते,
नमोऽस्तु ते सर्वत एव, सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः । ४० ।

Obeisance unto Thee, before, behind;
Prostration on all sides of Thee, O All!
In power boundless, measureless in strength,
Thou holdest all: then Thou Thyself art All. (40)

नमः hail; पुरस्तात् from before; अथ also; पृष्ठतः from behind; ते to Thee; नमः hail; अस्तु be; ते to Thee; सर्वतः on every side; एव even; सर्व O all; अनन्तवीर्य = अनन्तं वीर्यं यस्य सः endless, strength, whose, he; अमितविक्रमः = अमितः विक्रमः यस्य सः boundless, strength, whose, he; त्वम् Thou; सर्वम् all; समाप्नोषि concludest; ततः thence; असि art; सर्वः all.

सखेति मत्वा प्रसभं यदुक्त
हे कृष्ण, हे यादव, हे सखेति ।
अजानता महिमानं तवेमं
मया प्रमादात् प्रणयेन वापि । ४१ ।

If, thinking Thee but friend, importunate,
O Kṛṣṇa!, or O Yādava! O friend!,
I cried, unknowing of Thy majesty,
And careless in the fondness of my love; (41)

सखा friend; इति thus; मत्वा having thought; प्रसभम् importunately; यत् which; उक्तम् said; हे कृष्ण O Kṛṣṇa; हे यादव O Yādava; हे सखे O friend; इति thus; अजानता (by) unknowing; महिमानम् greatness; तव Thy; इमम् this; मया by me; प्रमादात् from carelessness; प्रणयेन with affection; वा or; अपि even.

यच्चावहासार्थमसत्कृतोऽसि,
विहारशय्यासनभोजनेषु ।
एकोऽथ वाप्यच्युत, तत् समक्षं,
तत् क्षामये त्वामहमप्रमेयम् । ४२ ।

If jesting, I irreverence showed to Thee,
At play, reposing, sitting, or at meals,
Alone, O sinless One!, or with my friends,
Forgive my error, O Thou boundless One! (42)

यत् which; च and; अवहासार्थम् = अवहासस्य अर्थम् of jesting, for the sake; असत्कृत: unhonoured; असि art; विहारशय्यासनभोजनेषु = विहारे च शय्यायां च आसने च भोजने च in play, and, in bed, and, in seat, and, in feast, and; एक: alone; अथ वा or; अपि also; अच्युत O unfallen one; तत् so; समक्षम् in (others') presence तत् that; क्षामये (I) pray to pardon; त्वाम् Thee; अहम् I; अप्रमेयम् boundless.

पितासि लोकस्य चराचरस्य
त्वमस्य, पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो,
लोकत्रयेऽप्यप्रतिमप्रभाव । ४३ ।

Father of worlds, of all that moves and stands,
Worthiest of reverence, the greatest Guru,
There is none like to Thee. Who passeth Thee?
Pre-eminent Thy power in all the worlds. (43)

पिता father; असि (thou) art; लोकस्य of the world; चराचरस्य of moving and unmoving; त्वम् Thou; अस्य of this; पूज्य: to be reverenced; च and; गुरु: teacher; गरीयान् weightier; न not; त्वत्सम: = तव सम: of Thee, equal; अस्ति is; अभ्यधिक: surpassing; कुत: whence; अन्य: other; लोकत्रये in the world-triplet; अपि also; अप्रतिमप्रभाव = अप्रतिम: प्रभाव: यस्य स: unrivalled, might, whose, O He.

तस्मात् प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् । ४४ ।

Therefore I bow before Thee with my body,
I worship as is fitting; bless Thou me.
As father with the son, as friend with friend,
With the beloved as lover, bear with me. (44)

तस्मात् therefore; प्रणम्य having prostrated; प्रणिधाय having bent; कायम् body; प्रसादये propitiate; त्वाम् Thee; अहम् I; ईशम् the Lord; ईड्यम् praiseworthy; पिता father; इव like; पुत्रस्य of son; सखा friend; इव like; सख्युः of friend; प्रियः beloved; प्रियाय (or याः) to (of) the loved (wife); अर्हसि shouldst; देव O God; सोढुम् to bear.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा,
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय, देव, रूपं,
प्रसीद, देवेश, जगन्निवास । ४५ ।

I have seen That which none hath seen before,
My heart is glad, yet faileth me for fear;
Show me, O God!, Thine other Form again,
Mercy, O God of Gods! Home of all worlds! (45)

अदृष्टपूर्वम् = पूर्वं न दृष्टम् before, not, seen; हृषितः glad; अस्मि (I) am; दृष्ट्वा having seen; भयेन with fear; च and; प्रव्यथितम् distressed; मनः mind; मे my; तत् that; एव

even; मे to me; दर्शय show; देव O God; रूपम् form; प्रसीद be pleased; देवेश O Lord of gods; जगन्निवास O world-abode.

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो, भव विश्वमूर्ते । ४६ ।

Diademed, mace and discus in Thy hand,
Again I fain would see Thee as before:
Put on again Thy four-armed shape, O Lord!,
O thousand-armed! of forms innumerate! (46)

किरीटिनम् crowned; गदिनम् mace-bearing; चक्रहस्तम् = चक्रं हस्ते यस्य तम् discus, in hand, whose, him; इच्छामि wish; त्वाम् Thee; द्रष्टुम् to see; अहम् I; तथा as (before); एव even; तेन (by) that; एव even; रूपेण by form; चतुर्भुजेन (by) four-armed; सहस्रबाहो = सहस्रं बाहवः यस्य सः thousand, arms, whose, he; भव be; विश्वमूर्ते = विश्वं मूर्तिः यस्य सः the universe, form, whose, he.

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् । ४७ ।

The Blessed Lord said:

Arjuna! by My favour thou hast seen,
This loftiest form revealed by My-Self's yoga,
Radiant, all-penetrating, endless, first,
That none except thyself hath ever seen. (47)

मया by Me; प्रसन्नेन (by) pleased; तव of (to) thee; अर्जुन O Arjuna; इदम् this; रूपम् form; परम् highest; दर्शितम् (been) shown; आत्मयोगात् = आत्मनः योगात् of Self, by yoga; तेजोमयम् made of light; विश्वम् the universe; अनन्तम् endless; आद्यम् first, यत् which; मे of Me; त्वत् from (thou) thee; अन्येन by another; न not; दृष्टपूर्वम् seen before.

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन, कुरुप्रवीर । ४८ ।

Nor sacrifice, nor *Veda-s*, alms, nor works,
Nor sharp austerity, nor study deep,
Can win the vision of this awful Form;
Foremost of Kuru-s! thou alone hast seen. (48)

न not; वेदयज्ञाध्ययनैः = वेदैः च यज्ञैः च अध्ययनैः च by *Veda-s*, and, by sacrifices, and, by studies, and; न not; दानैः by gifts; न not; च and; क्रियाभिः by deeds; न not; तपोभिः by austerities; उग्रैः (by) dire; एवंरूपः thus-formed; शक्यः (am) possible; अहम् I; नृलोके = नृणां लोके of men, in the world; द्रष्टुम् to see; त्वत् from (than) thee; अन्येन

by another; कुरुप्रवीर = कुरूणां प्रवीर of (or among) Kuru-s, foremost!

मा ते व्यथा मा च विमूढभावो,
दृष्ट्वा रूपं घोरमीदृङ् ममेदम्।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य। ४९।

Be not bewildered, be thou not afraid,
Because thou hast beheld this awful Form;
Cast fear away, and let thy heart rejoice;
Behold again Mine own familiar shape. (49)

मा not; ते thee; व्यथा pain; मा not; च and; विमूढभावः = विमूढस्य भावः of the confused, condition; दृष्ट्वा having seen; रूपम् form; घोरम् terrible; ईदृक् such; मम My; इदम् this; व्यपेतभीः = व्यपेता भीः यस्य सः departed, fear, whose, he; प्रीतमनाः = प्रीतं मनः यस्य सः satisfied, mind, whose, he; पुनः again; त्वम् thou; तत् that; एव even; मे My; रूपम् form; इदम् this; प्रपश्य behold.

संजय उवाच।

इत्यर्जुनं वासुदेवस्तथोक्त्वा,
स्वकं रूपं दर्शयामास भूयः।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा। ५०।

Saṃjaya said:

Vāsudeva, having thus spoken to Arjuna, again manifested His own Form, and consoled the terrified one, the Mahātmā again assuming a gentle form. (50)

इति thus; अर्जुनम् to Arjuna; वासुदेवः Vāsudeva; तथा thus; उक्त्वा having spoken; स्वकम् own; रूपम् form; दर्शयामास showed; भूयः again; आश्वासयामास consoled; च and; भीतम् the terrified; एनम् this (one); भूत्वा having become; पुनः again; सौम्यवपुः = सौम्यं वपुः यस्य सः gentle, form, whose, he; महात्मा great-souled.

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं, जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः । ५१ ।

Arjuna said:

Beholding again Thy gentle human Form, O Janārdana, I am now collected, and am restored to my own nature. (51)

दृष्ट्वा having seen; इदम् this; मानुषम् human; रूपम् form; तव Thy; सौम्यम् gentle; जनार्दन O Janārdana; इदानीम् now; अस्मि (I) am; संवृत्तः become; सचेताः with mind; प्रकृतिम् to nature; गतः gone.

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः । ५२ ।

The Blessed Lord said:

This Form of Mine beholden by thee is very hard to see. Verily the gods too ever long to behold this Form. (52)

सुदुर्दर्शम् very hard to see; इदम् this; रूपम् form; दृष्टवान् (one who) has seen असि (thou) art; यत् which;

मम My; देवाः gods; अपि also; अस्य (of) this; रूपस्य of form; नित्यम् always; दर्शनकाङ्क्षिणः = दर्शनं काङ्क्षन्ते इति vision, (they) desire, thus.

नाहं वेदैर्न तपसा न दानेन न चेज्यया।
शक्य एवंविधो द्रष्टुं, दृष्टवानसि मां यथा। ५३।

Nor can I be seen as thou hast seen Me by (study of) *Veda-s* nor by austerities, nor by alms, nor by (sacrificial) offerings. (53)

न not; अहम् I; वेदैः by *Veda-s*; न not; तपसा by austerity; न not; दानेन by gift; न not; च and; इज्यया by offering; शक्यः (am) possible; एवंविधः (of) this kind; द्रष्टुम् to see; दृष्टवान् hast seen; असि (thou) art; माम् Me; यथा as.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप। ५४।

But by devotion to Me alone I may thus be perceived, Arjuna!, and known and seen in essence, and entered, O Paramṭapa! (54)

भक्त्या by devotion; तु indeed; अनन्यया (by) without another; शक्यः (am) possible; अहम् I; एवंविधः of this kind; अर्जुन O Arjuna!; ज्ञातुम् to know; द्रष्टुम् to see; च and; तत्त्वेन by essence; प्रवेष्टुम् to enter; च and; परंतप O Paramṭapa.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।
निर्वैरः सर्वभूतेषु यः स मामेति, पाण्डव। ५५।

He who doeth actions for Me, whose supreme good I am, My devotee, freed from attachment without hatred of any being, he cometh unto Me, O Pāṇḍava! (55)

मत्कर्मकृत् = मम कर्म करोति इति my, work, does, thus; मत्परमः = अहं परमः यस्य सः I, the supreme, whose, he; मद्भक्तः = मम भक्तः My, devotee; सङ्गवर्जितः = सङ्गेन वर्जितः by attachment, abandoned; निर्वैरः without enmity; सर्वभूतेषु among all creatures; यः who; सः he; माम् to Me; एति goes; पाण्डव O Pāṇḍava.

इति श्रीमद्भगवद्गीतासु॰ विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः

Thus in glorious BHAGAVAD GĪTĀ . . . eleventh discourse, entitled:

YOGA OF VISION OF THE UNIVERSAL FORM

TWELFTH DISCOURSE

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं, तेषां के योगवित्तमाः । १ ।

Arjuna said:

Those devotees who ever concentrated worship Thee, and those who worship the Indestructible, the Unmanifested—who of these is the more learned in yoga? (1)

एवम् thus; सततयुक्ताः ever-balanced; ये who; भक्ताः devotees; त्वाम् Thee; पर्युपासते worship; ये who; च and; अपि also; अक्षरम् undecaying; अव्यक्तम् Unmanifested; तेषाम् of these; के who; योगवित्तमाः yoga-learned-most.

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेताः, ते मे युक्ततमा मताः । २ ।

The Blessed Lord said:

They who with mind fixed on Me, ever harmonised, worship Me, with faith supreme endowed, these, in My opinion, are best in yoga. (2)

मयि in Me; आवेश्य having fixed; मन: mind; ये who; माम् Me; नित्ययुक्ता: ever-balanced; उपासते worship; श्रद्धया with faith; परया (with) supreme; उपेता: endowed; ते these; मे of Me; युक्ततमा: harmonised-best; मता: thought.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् । ३ ।

They who worship the Indestructible, Ineffable, Unmanifested, Omnipresent and Unthinkable, Unchanging, Immutable, Eternal, (3)

ये who; तु indeed; अक्षरम् undecaying; अनिर्देश्यम् undefinable; अव्यक्तम् unmanifested; पर्युपासते worship; सर्वत्रगम् everywhere-going; अचिन्त्यम् unthinkable; च and; कूटस्थम् rock-seated; अचलम् unmovable; ध्रुवम् firm;

संनियम्येन्द्रियग्रामं, सर्वत्र समबुद्धय: ।
ते प्राप्नुवन्ति मामेव, सर्वभूतहिते रता: । ४ ।

Restraining and subduing senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me. (4)

संनियम्य having restrained; इन्द्रियग्रामम् = इन्द्रियाणां ग्रामम् of senses, aggregate; सर्वत्र everywhere; समबुद्धय: = समा बुद्धि: येषां ते equal, understanding, whose, they; ते they; प्राप्नुवन्ति obtain; माम् Me; एव even; सर्वभूतहिते

सर्वेषां भूतानां हिते (of) all, of beings, in welfare; रताः rejoicers (i.e., intent on, engaged in).

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते । ५ ।

The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach.[1] (5)

[1] This chapter is entitled BHAKTI-YOGA. To the soul which is not yet steeped in *vairāgya*, has not turned definitely from the path of pursuit to that of renunciation, the path of *jñāna* knowledge, is more difficult than the path of *bhakti*, devotion, which looks more to an outer God than to the inner yet all-pervading Self.

न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ।

Bhāgavata, XI, xx, 7

'*Bhakti-yoga* is the most suitable for him who is neither very tired of, nor very attached to the world.' The 'I' of this chapter is, therefore, apparently not so much the Universal Self (which seems to be described in verse 3 above, in the aspect of Pratyagātmā, the Abstract, Inner, All-witnessing Self) as the particular manifestation of It which may be regarded as the Īśvara, the personal Lord or God of solar system, or the Viṣṇu-aspect of that God, a 'portion' of whose glory is focussed in Kṛṣṇa, (*Karṣati sarvān* 'he who attracts all,' arouses devotion in all). (See also *Contents* of xii, *supra*; and xiii, 12, 22, 30, 31 and xv, 16-19 *infra*). It may perhaps help some students, if they try to understand (in terms of *The Science of Peace*), that the *akṣara* and *avyakta Kūṭastha* of verse 3 of this chapter is the same as Puruṣa or Pratyagātmā or Kṣetrajña, as contra-distinguished from Prakṛti or Mūlaprakṛti or Kṣetra, which is also *avyakta* but *anādipravāha*, and may be said to be *kṣara*; while Paramātmā, Puruṣottama, or Brahma may be regarded as including both Puruṣa and Prakṛti. The significance of the preceding verse 4 is that even the *jñānī*, after having realised his identity with the Universal Self, has still, while he wears a body, and, being no longer actuated by selfish motives, is moved by the wish to serve the world, to 'come to (the particular) Me,' the Divine Ruler of the particular world, for inspiration as to how to serve.

क्लेश: trouble; अधिकतर: greater; तेषाम् of those; अव्यक्तासक्तचेतसाम् = अव्यक्ते आसक्तं चेत: येषां ते in the Unmanifested, attached, mind, whose, they; अव्यक्ता the unmanifested; हि indeed; गति: path; दु:खम् (with) pain; देहवद्भि: by the embodied; अवाप्यते is reached.

ये तु सर्वाणि कर्माणि मयि संन्यस्य, मत्परा: ।
अनन्येनैव योगेन मां ध्यायन्त उपासते । ६ ।

Those verily who, renouncing all actions in Me and intent on Me, worship (Me), meditating on Me, with whole-hearted yoga. (6)

ये who; तु indeed; सर्वाणि all; कर्माणि actions; मयि in Me; संन्यस्य having renounced; मत्परा: intent on Me; अनन्येन (by) without another (object); एव even; योगेन by yoga; माम् Me; ध्यायन्त: meditating; उपासते worship.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्, पार्थ, मय्यावेशितचेतसाम् । ७ ।

These I speedily lift up from the ocean of death and existence, O Pārtha!, their minds being fixed on Me. (7)

तेषाम् of those; अहम् I; समुद्धर्ता lifter up; मृत्युसंसार-सागरात् = मृत्यो: च संसारस्य च सागरात् of death, and, of procession, and, from ocean; भवामि become; न not; चिरात् from long; पार्थ O Pārtha; मयि in Me; आवेशित-चेतसाम् = आवेशितं चेत: येषां तेषाम् fixed, mind, whose, of them.

मय्येव मन आधत्स्व, मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः । ८ ।

Place thy mind in Me, into Me let Thy Reason enter; then without doubt thou shalt abide in Me hereafter. (8)

मयि in Me; एव even; मन: the mind; आधत्स्व place; मयि in Me; बुद्धिम् reason; निवेशय cause to enter; निवसिष्यसि (thou) shalt dwell; मयि in Me; एव even; अत: hence; ऊर्ध्वम् above (afterwards); न not; संशय: doubt.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं, धनंजय । ९ ।

But if thou art not able firmly to fix thy mind on Me, then by the yoga of practice seek to reach Me, O Dhanaṃjaya! (9)

अथ now; चित्तम् mind; समाधातुम् to fix; न not; शक्नोषि canst; मयि in Me; स्थिरम् firmly; अभ्यासयोगेन = अभ्यासस्य योगेन of practice, by yoga; तत: then; माम् Me; इच्छ wish; आप्तुम् to obtain; धनंजय O Dhanaṃjaya.

अभ्यासेऽप्यसमर्थोऽसि, मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि । १० ।

If thou art not equal to constant practice even, (then) be intent on My service; performing actions for My sake, thou shalt attain perfection. (10)

अभ्यासे in practice; अपि also; असमर्थः not capable; असि (thou) art; मत्कर्मपरमः = मम कर्म परमं यस्य सः My, work, supreme, whose, he; भव be; मदर्थम् for my sake; अपि also; कर्माणि actions; कुर्वन् doing; सिद्धिम् perfection; अवाप्स्यसि (thou) shalt obtain.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् । ११ ।

If even to do this thou art not able, then taking refuge in union with Me, renounce all fruit of action, with self-control. (11)

अथ now; एतत् this; अपि also; अशक्तः not able; असि (thou) art; कर्तुम् to do; मद्योगम् = मम योगम् My, yoga; आश्रितः refuged (in); सर्वकर्मफलत्यागम् = सर्वेषां कर्मणां फलस्य त्यागम् (of) all, of actions, of fruit, renunciation; ततः then; कुरु act; यतात्मवान् = यतः आत्मा यस्य सः controlled, self, whose, he.

श्रेयो हि ज्ञानमभ्यासात्, ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागः, त्यागाच्छान्तिरनन्तरम् । १२ ।

Better indeed is knowledge than constant practice; than knowledge meditation is better; than meditation renunciation of the fruit of action; on renunciation follows peace. (12)

श्रेयः better; हि indeed; ज्ञानम् wisdom; अभ्यासात् than practice; ज्ञानात् than wisdom; ध्यानम् meditation; विशिष्यते excels; ध्यानात् than meditation; कर्मफलत्यागः =

कर्मणां फलस्य त्यागः of actions, of fruit, renunciation; त्यागात् from renunciation; शान्तिः peace; अनन्तरम् immediately.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहंकारः समदुःखसुखः क्षमी। १३।

He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving, (13)

अद्वेष्टा not hating; सर्वभूतानाम् of all creatures; मैत्रः friendly; करुणः merciful; एव even; च and; निर्ममः without-mine(ness); निरहंकारः without egoism; समदुःखसुखः = समे दुःखं च सुखं च यस्य सः equal, sorrow, and, joy, and, whose, he; क्षमी forgiveness-full.

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिः, यो मे भक्तः स मे प्रियः। १४।

Ever content, harmonious, with the self controlled, resolute, with mind and Reason dedicated to Me, he, My devotee, is dear to Me. (14)

संतुष्टः contented; सततम् always; योगी yogin; यतात्मा self-controlled; दृढनिश्चयः = दृढः निश्चयः यस्य सः firm, resolve, whose, he; मयि in Me; अर्पितमनोबुद्धिः = अर्पिते मनः च बुद्धिः च यस्य सः offered up, mind, and, reason, and, whose, he; यः who; मे My; भक्तः devotee; सः he; मे of (to) Me; प्रियः dear.

यस्मान्नोद्विजते लोको, लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो, यः स च मे प्रियः । १५ ।

He by whom the world is not perturbed and who is not perturbed by the world, freed from the anxieties of joy, anger and fear, he is dear to Me. (15)

यस्मात् from whom; न not; उद्विजते is agitated; लोकः the world; लोकात् from the world; न not; उद्विजते is agitated; च and; यः who; हर्षामर्षभयोद्वेगैः = हर्षस्य च अमर्षस्य च भयस्य च उद्वेगैः of joy, and, of impatience (or intolerance), and, of fear, and, by (from) agitations; मुक्तः freed; यः who; सः he; च and; मे to Me; प्रियः dear.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी, यो मद्भक्तः स मे प्रियः । १६ ।

He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he, My devotee, is dear to Me. (16)

अनपेक्षः not looking to (anything); शुचिः pure; दक्षः skilful; उदासीनः unconcerned; गतव्यथः = गता व्यथा यस्य सः gone, pain, whose, he; सर्वारम्भपरित्यागी = सर्वेषाम् आरम्भाणां परित्यागी of all, (of) undertakings, renouncer; यः who; मद्भक्तः = मम भक्तः My, devotee; सः he; मे to Me; प्रियः dear.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्, यः स मे प्रियः । १७ ।

He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me. (17)

यः who; न not; हृष्यति rejoiceth; न not; द्वेष्टि hates; न not; शोचति grieves; न not; काङ्क्षति desires; शुभाशुभ-परित्यागी = शुभस्य च अशुभस्य च परित्यागी of good, and, of evil, and, the renouncer; भक्तिमान् devout; यः who; सः he; मे to Me; प्रियः dear.

समः शत्रौ च मित्रे च, तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः, सङ्गविवर्जितः । १८ ।

Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment, (18)

समः equal; शत्रौ (to) in the enemy; च and; मित्रे (to) in the friend; च and; तथा also; मानापमानयोः = माने च अपमाने च in fame, and, in ignominy, and; शीतोष्णसुख-दुःखेषु = शीते च उष्णे च सुखे च दुःखे च in cold, and, in heat, and, in pleasure, and, in pain, and; समः equal; सङ्ग-विवर्जितः = सङ्गात् विवर्जितः from attachment, freed;

तुल्यनिन्दास्तुतिर्मौनी, संतुष्टो येनकेनचित् ।
अनिकेतः स्थिरमतिः भक्तिमान्मे प्रियो नरः । १९ ।

Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me. (19)

तुल्यनिन्दास्तुतिः = तुल्ये निन्दा च स्तुतिः च यस्य सः equal, blame, and, praise, and, whose, he; मौनी silent; संतुष्टः contented; येनकेनचित् with anything; अनिकेतः homeless; स्थिरमतिः = स्थिरा मतिः यस्य सः firm, mind, whose, he; भक्तिमान् devout; मे of (to) Me; प्रियः dear; नरः the man.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः । २० ।

They verily who partake of this life-giving wisdom as taught herein, endued with faith, I their supreme object, devotees, they are surpassingly dear to Me. (20)

ये who; तु indeed; धर्म्यामृतम् = धर्म्यं च तत् अमृतं च righteous, and, that (same), nectar, and; इदम् this; यथा as; उक्तम् said; पर्युपासते worship; श्रद्दधानाः faith-endowed; मत्परमाः (believing in) Me (as) the Supreme; भक्ताः devotees; ते they; अति very; इव as if; मे of (to) Me; प्रियाः dear.

इति श्रीमद्भगवद्गीतासु० भक्तियोगो नाम द्वादशोऽध्यायः

Thus in glorious BHAGAVAD GĪTĀ . . . twelfth discourse, entitled:

YOGA OF DEVOTION

———

THIRTEENTH DISCOURSE

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव, क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि, ज्ञानं ज्ञेयं च, केशव [1] ।

Arjuna said:

Matter and Spirit, also the Field and the Knower of the Field, Knowledge (Wisdom) and that which ought to be Known, these I fain would learn, O Keśava.

प्रकृतिम् matter; पुरुषम् spirit; च and; एव even; क्षेत्रम् field (of consciousness); क्षेत्रज्ञम् knower of the field; एव even; च and; एतत् this; वेदितुम् to know; इच्छामि (I) wish; ज्ञानम् knowledge; ज्ञेयम् what should be known; च and; केशव O Keśava.

श्रीभगवानुवाच ।

इदं शरीरं, कौन्तेय, क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः । १ ।

The Blessed Lord said:

This body, O son of Kuntī!, is called the Field; that which knoweth it is called the Knower of the Field by the Sages. (1)

[1] This verse is wrongly omitted in some editions.

इदम् this; शरीरम् body; कौन्तेय O Kaunteya; क्षेत्रम् field; इति thus; अभिधीयते is called; एतत् this; यः who; वेत्ति knows; तम् that; प्राहुः (they) call; क्षेत्रज्ञः Knower of the field; इति thus; तद्विदः knowers of that.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु, भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम । २ ।

Understand Me as the Knower of the Field in all Fields, O Bhārata! Knowledge as to the Field and the Knower of the Field, that in My opinion is True Knowledge. (2)

क्षेत्रज्ञम् knower of the field; च and; अपि also; माम् Me (the I); विद्धि know; सर्वक्षेत्रेषु = सर्वेषु क्षेत्रेषु (in) all, in fields; भारत O Bhārata; क्षेत्रक्षेत्रज्ञयोः = क्षेत्रस्य च क्षेत्रज्ञस्य च of the field, and, of knower of the field, and; ज्ञानम् knowledge; यत् which; तत् that; ज्ञानम् (best or real) knowledge; मतम् thought; मम My.

तत्क्षेत्रं यच्च यादृक् च, यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च, तत्समासेन मे शृणु । ३ ।

What that Field is and of what nature, how modified, and whence it is, and what He is and what His powers, hear that now briefly from Me. (3)

तत् that; क्षेत्रम् field; यत् which; च and; यादृक् what like; च and; यद्विकारि = यः विकारः यस्य तत् which modification, whose, that; यतः whence; च and; यत् which; सः he; च and; यः what; यत्प्रभावः = यः प्रभावः यस्य सः which, power, whose, he; च and; तत् that; समासेन by

aggregation (compression, brevity); मे of (from) Me; शृणु listen.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः । ४ ।

Ṛṣi-s have sung (it) in manifold ways, in many various chants, and in decisive Brahmasūtra words, full of reasonings. (4)

ऋषिभिः by Ṛṣi-s; बहुधा in many ways; गीतम् sung; छन्दोभिः by metres; विविधैः (by) various; पृथक् severally; ब्रह्मसूत्रपदैः by Brahmasūtra words; च and; एव even; हेतुमद्भिः (by) full of reason; विनिश्चितैः (by) ascertained.

महाभूतान्यहंकारो, बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च, पञ्च चेन्द्रियगोचराः । ५ ।

The great Elements, Individuality, Reason and also the Unmanifested, the ten senses, and the one (mind), and the five pastures of the senses;[1] (5)

महाभूतानि = महान्ति भूतानि the great, elements; अहंकारः individuality; बुद्धिः reason; अव्यक्तम् the unmanifested; एव even; च and; इन्द्रियाणि the senses; दश ten; एकम् one (mind); च and; पञ्च five; च and; इन्द्रियगोचराः = इन्द्रियाणां गोचराः of the senses, the pastures.

इच्छा द्वेषः सुखं दुःखं, संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् । ६ ।

[1] Here, *buddhi* and *avyakta* seem respectively to correspond to the Sāṃkhya *manas* and *buddhi* (also called *mahat*, *i.e.*, Universal Mind, the Supra-conscious, Diffused Intelligence, etc.)

Desire, aversion, pleasure, pain, organism, intelligence, firmness; these, briefly described, constitute the Field and its transformations.[1] (6)

इच्छा desire; द्वेष: hate; सुखम् pleasure; दु:खम् pain; संघात: aggregation, organism, the body; चेतना intelligence; धृति: firmness; एतत् this; क्षेत्रम् field; समासेन with brevity; सविकारम् with modifications (transformations, derivative forms); उदाहृतम् is said.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः । ७ ।

Humility, unpretentiousness, harmlessness, forgivingness, rectitude, service of the teacher, purity, steadfastness, self-control, (7)

अमानित्वम् unhaughtiness; अदम्भित्वम् non-hyprocrisy, unpretentiousness; अहिंसा harmlessness; क्षान्ति: forgivingness; आर्जवम् rectitude; आचार्योपासनम् = आचार्यस्य उपासनम् of the teacher, service; शौचम् purity; स्थैर्यम् steadfastness; आत्मविनिग्रहः self-control;

इन्द्रियार्थेषु वैराग्यं, अनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् । ८ ।

Indifference to the objects of the senses, and also absence of egoism, insight into the pain and evil of birth, death, old age and sickness, (8)

[1] Cetanā, dhṛti, icchā, dveṣa, saṃghāta, seem to correspond to avidyā, asmitā, rāga, dveṣa, abhiniveśa of the Yoga system.

इन्द्रियार्थेषु = इन्द्रियाणाम् अर्थेषु of senses, in objects; वैराग्यम् dispassion; अनहंकारः non-egoism; एव even; च and; जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् = जन्म च मृत्युः च जरा च व्याधिः च तेषां दुःखस्य च दोषस्य च अनुदर्शनम् birth, and, death, and, old age, and, sickness, and, of them, of pain, of evil, the seeing;

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु । ९ ।

Unattachment, absence of self-identification with son, wife or home, and constant balance of mind in wished-for and unwished-for events, (9)

असक्तिः unattachment; अनभिष्वङ्गः non-self-identification; पुत्रदारगृहादिषु = पुत्रेषु च दारेषु च गृहेषु च among sons, and, among wives, and, among houses, and; नित्यम् constant; च and; समचित्तत्वम् equal-mindedness; इष्टानिष्टोपपत्तिषु = इष्टानां च अनिष्टानां च उपपत्तिषु of desired, and, of undesired, in the befallings;

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वं, अरतिर्जनसंसदि । १० ।

Unflinching devotion to Me by yoga, without other object, resort to sequestered places, absence of enjoyment in the company of men, (10)

मयि in Me; च and; अनन्ययोगेन = by yoga, without another (object); भक्तिः devotion; अव्यभिचारिणी = unstraying; विविक्तदेशसेवित्वम् = विविक्तस्य देशस्य सेवित्वम् (of)

lonely, of (to) place, resort; अरतिः non-pleasure; जन-संसदि = जनानां संसदि of men, in crowd;

अध्यात्मज्ञाननित्यत्वं, तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तं, अज्ञानं यदतोऽन्यथा । ११ ।

Constancy in the wisdom of the Self, understanding of the object of essential wisdom; that is declared to be Wisdom; all against (other than) it is ignorance. (11)

अध्यात्मज्ञाननित्यत्वम् = अध्यात्मनः ज्ञाने नित्यत्वम् of the concerning Self (see vii, 29), in knowledge, constancy; तत्त्वज्ञानार्थदर्शनम् = तत्त्वस्य ज्ञानस्य अर्थस्य दर्शनम् of essence, of knowledge, of object (or purpose), realisation; एतत् this; ज्ञानम् knowledge; इति thus; प्रोक्तम् said; अज्ञानम् ignorance; यत् which; अतः than; अन्यथा otherwise.

ज्ञेयं यत्तत्प्रवक्ष्यामि, यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म, न सत्तन्नासदुच्यते । १२ ।

I will declare that which ought to be known, that which being known immortality is enjoyed—the beginningless Supreme ETERNAL BRAHMA, which can be called neither being nor non-being. (12)

ज्ञेयम् to be known; यत् which; तत् that; प्रवक्ष्यामि (I) will declare; यत् which; ज्ञात्वा being known; अमृतम् nectar (immortality); अश्नुते (the jīva) enjoys; अनादिमत् beginningless; परम् highest; ब्रह्म Brahma; न not; सत् being; तत् that; न not; असत् non-being; उच्यते is called.

सर्वतःपाणिपादं तत्, सर्वतोक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके, सर्वमावृत्य तिष्ठति। १३।

Everywhere That hath hands and feet; everywhere eyes, heads, and mouths; all-hearing, He dwelleth in the world, enveloping all; (13)

सर्वतःपाणिपादम् = सर्वतः पाणयः च पादाः च यस्य तत् everywhere, hands, and, feet, and, whose, that; तत् that; सर्वतोक्षिशिरोमुखम् = सर्वतः अक्षीणि च शिरांसि च मुखानि च यस्य तत् everywhere, eyes, and, heads, and, mouths, and, whose, that; सर्वतः everywhere; श्रुतिमत् possessing ears; लोके in the world; सर्वम् all; आवृत्य having enveloped; तिष्ठति stands.

सर्वेन्द्रियगुणाभासं, सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव, निर्गुणं गुणभोक्तृ च। १४।

Shining with all sense-faculties, without any senses, unattached, supporting everything, free from qualities, and enjoying qualities, (14)

सर्वेन्द्रियगुणाभासम् = सर्वेषाम् इन्द्रियाणां गुणेषु आभासः यस्य तत् (of) all, of senses, in qualities, splendour, whose, that; सर्वेन्द्रियविवर्जितम् = सर्वैः इन्द्रियैः विवर्जितम् by all, (by) senses, abandoned; असक्तम् unattached; सर्वभृत् = सर्वं बिभर्ति इति all, supports, thus; च and; एव even; निर्गुणम् without qualities; गुणभोक्तृ = गुणानां भोक्तृ of qualities, the enjoyer; च and;

बहिरन्तश्च भूतानां, अचरं चरमेव च।
सूक्ष्मत्वात्तदविज्ञेयं, दूरस्थं चान्तिके च तत्। १५।

Without and within all beings, immovable and also movable; by reason of His subtlety imperceptible; at hand and far away is THAT. (15)

बहिः outside; अन्तः inside; च and; भूतानाम् of beings; अचरम् immovable; चरम् movable; एव even; च and; सूक्ष्मत्वात् from subtlety; तत् That; अविज्ञेयम् unknowable; दूरस्थम् = दूरे तिष्ठति इति in (all) distance, stands, thus; च and; अन्तिके near; च and; तत् That.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं, ग्रसिष्णु प्रभविष्णु च । १६ ।

Not divided amid beings, and yet seated distributively; THAT is to be known as the supporter of beings; He devours and He generates. (16)

अविभक्तम् undivided; च and; भूतेषु in beings; विभक्तम् divided; इव like; च and; स्थितम् seated; भूतभर्तृ = भूतानां भर्तृ of beings, the supporter; च and; तत् That; ज्ञेयम् to be known; ग्रसिष्णु grasping, absorbing; प्रभविष्णु prevailing; च and.

ज्योतिषामपि तज्ज्योतिः, तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं, हृदि सर्वस्य धिष्ठितम् । १७ ।

THAT, the Light of all lights, is said to be beyond darkness; Wisdom, object of Wisdom, by Wisdom to be reached, seated in the hearts of all. (17)

ज्योतिषाम् of lights; अपि also; तत् That; ज्योतिः light; तमसः from (than) darkness; परम् beyond; उच्यते is

called; ज्ञानम् knowledge; ज्ञेयम् that which is to be known; ज्ञानगम्यम् = ज्ञानेन गम्यम् by knowledge, to be reached; हृदि in heart; सर्वस्य of all; धिष्ठितम् seated.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय, मद्भावायोपपद्यते । १८ ।

Thus the Field, the Wisdom, and the Object of Wisdom, have been briefly told. My devotee, thus knowing, enters into My Being. (18)

इति thus; क्षेत्रम् field; तथा also; ज्ञानम् wisdom; ज्ञेयम् that which is to be known; च and; उक्तम् said; समासतः briefly; मद्भक्तः = मम भक्तः My devotee; एतत् this; विज्ञाय having known; मद्भावाय = मम भावाय (to) My, to being (state); उपपद्यते approaches (or becomes fit for).

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् । १९ ।

Know thou that Matter and Spirit are both without beginning; and know thou also that modifications and qualities are all Matter-born. (19)

प्रकृतिम् Nature, Matter; पुरुषम् Spirit; च and; एव even; विद्धि know; अनादी (two) beginningless; उभौ both; अपि also; विकारान् modifications; च and; गुणान् qualities; च and; एव even; विद्धि know; प्रकृतिसंभवान् = प्रकृतेः संभवो येषां तान् from Matter, origin, whose, them.

16

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते। २० ।

Matter or Nature is called the cause of the generation of causes and effects; Spirit is called the cause of the experience of pleasure and pain. (20)

कार्यकारणकर्तृत्वे = कार्याणां च कारणानां च कर्तृत्वे of acts, and, of causes, and, in creativeness; हेतुः cause; प्रकृतिः Matter; उच्यते is called; पुरुषः Spirit; सुखदुःखानाम् = सुखानां च दुःखानां च of pleasures, and, of pains, and; भोक्तृत्वे in enjoyingness; हेतुः the cause; उच्यते is called.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु । २१ ।

Spirit seated in Matter tasteth the qualities born of Matter; attachment to the qualities is the cause of his births in good and evil wombs. (21)

पुरुषः Spirit; प्रकृतिस्थः = प्रकृतौ तिष्ठति इति in Matter, sits, thus; हि indeed; भुङ्क्ते enjoys; प्रकृतिजान् = प्रकृतेः जातान् from Matter, born; गुणान् qualities, कारणम् cause; गुणसङ्गः = गुणेषु सङ्गः in qualities, attachment; अस्य of his; सदसद्योनिजन्मसु = सतीषु च असतीषु च योनिषु जन्मानि तेषु (in) good, and, (in) evil, and, in wombs, births, in them.

उपद्रष्टानुमन्ता च, भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो, देहेऽस्मिन्पुरुषः परः । २२ ।

Supervisor and permitter, supporter, enjoyer, great Lord and also the Supreme SELF: thus is styled in this body the Supreme Spirit. (22)

उपद्रष्टा supervisor; अनुमन्ता permitter; च and; भर्ता supporter; भोक्ता enjoyer; महेश्वर: great Lord; पर-मात्मा Supreme Self; इति thus; च and; अपि also; उक्त: called; देहे in body; अस्मिन् (in) this; पुरुष: Spirit; पर: highest.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते । २३ ।

He who thus knoweth Spirit and Matter with its qualities, in whatsoever condition he may be, he shall not be born again. (23)

य: who; एवम् thus; वेत्ति knows; पुरुषम् Spirit; प्रकृतिम् Matter; च and; गुणै: with qualities; सह with; सर्वथा in all ways; वर्तमान: existing; अपि also; न not; स: he; भूय: again; अभिजायते is born.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन, कर्मयोगेन चापरे । २४ ।

Some by meditation behold SELF in self by SELF; others by Sāṃkhya Yoga, and others by the Yoga of Action. (24)

ध्यानेन by meditation; आत्मनि in self; पश्यन्ति see; केचित् some; आत्मानम् Self; आत्मना by Self; अन्ये others;

सांख्येन (by) Sāṃkhya; योगेन by Yoga; कर्मयोगेन = कर्मणः योगेन of action, by Yoga; च and; अपरे others,

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः । २५ ।

Others also, ignorant of this, having heard (of it) from others, worship; and these also cross beyond death, adhering to what they had heard. (25)

अन्ये others; तु indeed; एवम् thus; अजानन्तः not knowing; श्रुत्वा having heard; अन्येभ्यः from others; उपासते worship; ते they; अपि also; च and; अतितरन्ति cross over; एव even; मृत्युम् death; श्रुतिपरायणाः = श्रुतिः परम् अयनं येषां ते scripture, highest, refuge, whose, they.

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ । २६ ।

Whatsoever creature is born, immobile or mobile, know thou, O best of Bharata-s!, that it is from union between Field and Knower of Field.[1] (26)

यावत् whatsoever; संजायते is born; किंचित् any; सत्त्वम् being; स्थावरजङ्गमम् = स्थावरं च जङ्गमं च unmoving, and, moving, and; क्षेत्रक्षेत्रज्ञसंयोगात् = क्षेत्रस्य च क्षेत्रज्ञस्य च संयोगात् of field, and, of field-knower, and, from union; तत् that; विद्धि know; भरतर्षभ O best of Bharata-s.

[1] *Kṣetra* and *Kṣetrajña* correspond to *Prakrti* and *Puruṣa*.

समं सर्वेषु भूतेषु तिष्ठन्तं, परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं, यः पश्यति स पश्यति । २७ ।

Seated equally in all beings, the supreme Lord, unperishing within the perishing—he who seeth Him, he seeth.[1] (27)

समम् equal; सर्वेषु (in) all; भूतेषु in beings; तिष्ठन्तम् seated; परमेश्वरम् highest Lord; विनश्यत्सु among perishing; अविनश्यन्तम् unperishing; यः who; पश्यति sees; सः he; पश्यति sees.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं, ततो याति परां गतिम् । २८ ।

Seeing indeed the same Lord equally dwelling everywhere he doth not destroy SELF by the self, and thus treadeth the highest Path. (28)

समम् equal; पश्यन् seeing; हि indeed; सर्वत्र everywhere; समवस्थितम् equally dwelling; ईश्वरम् Lord; न not; हिनस्ति slays; आत्मना by self; आत्मानम् Self; ततः then; याति goes; पराम् the highest; गतिम् path, goal.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति, तथात्मानमकर्तारं, स पश्यति । २९ ।

He who seeth that Prakṛti verily performeth all actions, and that SELF is actionless, he seeth. (29)

[1] See verses, 2, 12, 22, 30 and 31. Parameśvara here seems to be the same as Brahma or Paramātmā, *i.e.*, Puruṣa *plus* Prakṛti, the Inner Self (Kūṭastha) *plus* Nature (His own Nature or Svabhāva). See *The Science of Peace* for fuller exposition.

प्रकृत्या by Matter (Nature); एव even; च and; कर्माणि actions; क्रियमाणानि (the) being performed; सर्वशः every-where; यः who; पश्यति sees; तथा so; आत्मानम् Self; अकर्तारम् actionless; सः he; पश्यति sees.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं, ब्रह्म संपद्यते तदा । ३० ।

When he perceiveth the diversified existence of beings as rooted in One, and also spreading forth from it, then he reacheth the ETERNAL. (30)

यदा when; भूतपृथग्भावम् = भूतानां पृथक् भावम् of beings; several, existence; एकस्थम् = एकस्मिन् स्थितम् in one, seated; अनुपश्यति discerns; ततः thence; एव even; च and; विस्तारम् spreading; ब्रह्म Brahma; संपद्यते becomes; तदा then.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि, कौन्तेय, न करोति न लिप्यते । ३१ ।

Being beginningless and without qualities, the imperishable supreme SELF, though seated in the body, O Kaunteya!, worketh not, nor is affected. (31)

अनादित्वात् from beginninglessness; निर्गुणत्वात् from attributelessness; परमात्मा Supreme Self; अयम् this; अव्ययः imperishable; शरीरस्थः body-seated; अपि also; कौन्तेय O Kaunteya; न not; करोति acts; न not; लिप्यते is (plastered, stained) affected.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते । ३२ ।

As omnipresent ether is not affected, by reason of its subtlety, so seated everywhere in the body the SELF is not affected. (32)

यथा as; सर्वगतम् omnipresent; सौक्ष्म्यात् from subtlety; आकाशम् space; न not; उपलिप्यते is affected; सर्वत्र everywhere; अवस्थित: seated; देहे in the body; तथा so; आत्मा Self; न not; उपलिप्यते affected.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति, भारत । ३३ ।

As the one Sun illumineth this whole world, so the Lord of the Field illumineth the whole Field, O Bhārata! (33)

यथा as; प्रकाशयति illuminates; एक: one; कृत्स्नम् the whole; लोकम् world; इमम् this; रवि: sun; क्षेत्रम् field; क्षेत्री field-owner; तथा so; कृत्स्नम् whole; प्रकाशयति illuminates; भारत O Bhārata.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं, ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च, ये विदुर्यान्ति ते परम् । ३४ ।

They who by the eye of Wisdom perceive this difference between the Field and the Knower of the Field, and the liberation of beings from Matter, they go to the Supreme. (34)

क्षेत्रक्षेत्रज्ञयोः = क्षेत्रस्य च क्षेत्रज्ञस्य च of field, and, of field-knower, and; एवम् thus; अन्तरम् distinction; ज्ञानचक्षुषा = ज्ञानस्य चक्षुषा of knowledge, by the eye; भूतप्रकृतिमोक्षम् = भूतानां प्रकृतेः मोक्षम् of beings, from matter, liberation; च and; ये who; विदुः know; यान्ति go; ते they; परम् to the Highest.

इति श्रीमद्भगवद्गीतासु० क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः

Thus in glorious Bhagavad Gītā . . . thirteenth discourse, entitled:

YOGA OF THE DISTINCTION BETWEEN FIELD AND KNOWER OF FIELD

———

FOURTEENTH DISCOURSE

श्रीभगवानुवाच ।
परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः । १ ।

The Blessed Lord said:

I will again proclaim that supreme Wisdom, of all wisdom the best, having known which all Sages have gone hence to supreme Perfection. (1)

परम् highest; भूयः again; प्रवक्ष्यामि (I) will declare; ज्ञानानाम् of knowledges; ज्ञानम् knowledge; उत्तमम् best; यत् which; ज्ञात्वा having known; मुनयः muni-s; सर्वे all; पराम् (to the) highest; सिद्धिम् to perfection; इतः hence; गताः gone.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते, प्रलये न व्यथन्ति च । २ ।

Having taken refuge in this Wisdom and being assimilated to My own nature, they are not reborn even in the emanation of a universe, nor are disquieted in dissolution. (2)

इदम् this; ज्ञानम् wisdom; उपाश्रित्य having taken refuge in; मम My; साधर्म्यम् (to) similarity of nature; आगताः

come; सर्गे in emanation; अपि also; न not; उपजायन्ते are born; प्रलये in dissolution; न not; व्यथन्ति suffer; च and.

मम योनिर्महद्ब्रह्म, तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत । ३ ।

My womb is Great Brahma; in that I place the germ; thence cometh the birth of all beings, O Bhārata! (3)

मम my; योनिः womb; महत् great; ब्रह्म Brahma; तस्मिन् in that; गर्भम् germ; दधामि place; अहम् I; संभवः birth; सर्वभूतानाम् of all beings; ततः thence; भवति becomes; भारत O Bhārata.

सर्वयोनिषु, कौन्तेय, मूर्तयः संभवन्ति याः ।
तासां ब्रह्म[1] महद्योनिः, अहं बीजप्रदः पिता । ४ ।

In whatsoever wombs mortals are produced, O Kaunteya!, Great Brahma is their womb, I their generating father. (4)

सर्वयोनिषु = सर्वासु योनिषु (in) all, in wombs; कौन्तेय O Kaunteya; मूर्तयः forms; संभवन्ति are born; याः

[1] The expression महद् ब्रह्म, which occurs in this and the preceding verse, is explained by Śaṃkara, Madhusūdana, and others of the Advaita school, as meaning Prakṛti; the 'seed-giving I' being Brahma proper or Puruṣa. It is not usual to apply महत् as an adjective to Brahma. In Sāṃkhya, the word technically means बुद्धि, Universal Mind, which is the first manifested form of Prakṛti. The expression महान् आत्मा also similarly occurs now and then in the sense of महत् or बुद्धि of Sāṃkhya, as *e.g.*, in *Kaṭhopaniṣad* and *Yoga-bhāṣya*, ii, 19.

which; तासाम् of these; ब्रह्म Brahma; महत् great; योनिः womb; अहम् I; बीजप्रदः = बीजं प्रददाति इति, the seed, gives, thus; पिता father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति, महाबाहो, देहे देहिनमव्ययम् । ५ ।

Harmony, Mobility, Inertia, such are the qualities, Matter-born; they bind fast in the body, O great-armed one!, the indestructible dweller in the body. (5)

सत्त्वम् rhythm (or cognisability); रजः mobility; तमः inertia; इति thus; गुणाः qualities; प्रकृतिसंभवाः = प्रकृतेः संभवः येषां ते from Prakṛti, birth, whose, they; निबध्नन्ति bind; महाबाहो O great-armed one; देहे in the body; देहिनम् the embodied; अव्ययम् indestructible.[1]

तत्र सत्त्वं, निर्मलत्वात्, प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति, ज्ञानसङ्गेन चानघ । ६ ।

Of these, cognisability (or intellect) from its stainlessness, luminous and healthy, bindeth by attachment to bliss and attachment to wisdom, O sinless one! (6)

तत्र there; सत्त्वम् intellect; निर्मलत्वात् from stainlessness; प्रकाशकम् illuminating; अनामयम् healthy; सुखसङ्गेन =

[1] The words cognisability or intellect, mobility, and inertia are used here as equivalents for सत्त्व, रजस्, तमस्, only as approximate. They are far from exact. For a detailed examination of the full significance of the Samskṛt terms, see the note to ch. xi of *The Science of Peace* (3rd ed.).

सुखस्य सङ्गेन of pleasure, by attachment; बध्नाति binds; ज्ञानसङ्गेन = ज्ञानस्य सङ्गेन of wisdom, by attachment; च and; अनघ O sinless one!

रजो रागात्मकं विद्धि, तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति, कौन्तेय, कर्मसङ्गेन देहिनम् । ७ ।

Mobility, passion-natured, know thou, is the source of attachment and thirst for life, O Kaunteya! that bindeth the dweller in the body by attachment to action. (7)

रजः mobility (activity); रागात्मकम् = रागः आत्मा यस्य तत् passion, self, whose, it; विद्धि know; तृष्णासङ्गसमुद्भवम् = तृष्णा च आसङ्गः च तयोः समुद्भव यस्मात् तत् thirst, and, attachment, and, of them (two), the source, from which, that; (or तृष्णायाः आसङ्गात् समुद्भवः यस्य सः, that which is aroused by persistence of desire); तत् that; निबध्नाति binds; कौन्तेय O Kaunteya; कर्मसङ्गेन = कर्मणः सङ्गेन of action, by attachment; देहिनम् the embodied.

तमस्त्वज्ञानजं विद्धि, मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति, भारत । ८ ।

But Inertia, know thou, born of unwisdom, is the deluder of all dwellers in the body; it bindeth by heedlessness, indolence and sloth, O Bhārata! (8)

तमः inertia (desire); तु indeed; अज्ञानजम् = अज्ञानात् जातम् from error (due to desire), born; विद्धि know; मोहनम् deluder; सर्वदेहिनाम् = सर्वेषां देहिनाम् (of) all, of embodied; प्रमादालस्यनिद्राभिः = प्रमादेन च आलस्येन च निद्रया च by

heedlessness, and, by indolence, and, by sloth, and; तत् that; निबध्नाति binds; भारत O Bhārata.

सत्त्वं सुखे सञ्जयति, रजः कर्मणि, भारत।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत। ९।

Intellect attacheth to bliss, Mobility to action, O Bhārata! Inertia, verily having shrouded wisdom, attacheth on the contrary to heedlessness. (9)

सत्त्वम् harmony; सुखे in pleasure; सञ्जयति attacheth; रजः mobility; कर्मणि in action; भारत O Bhārata; ज्ञानम् wisdom; आवृत्य having enveloped; तु indeed; तमः inertia; प्रमादे in heedlessness; सञ्जयति attaches; उत indeed.

रजस्तमश्चाभिभूय सत्त्वं भवति, भारत।
रजः सत्त्वं तमश्चैव, तमः सत्त्वं रजस्तथा। १०।

Now Intellect prevaileth, having overpowered Mobility and Inertia, O Bhārata!; now Mobility, having overpowered Harmony and Inertia; and now Inertia, having overpowered Harmony and Mobility. (10)

रजः mobility; तमः inertia; च and; अभिभूय having overpowered; सत्त्वम् intellect; भवति becomes; भारत O Bhārata; रजः mobility; सत्त्वम् harmony; तमः inertia; च and; एव even; तमः inertia; सत्त्वम् harmony; रजः mobility; तथा also.

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत। ११।

When wisdom-light streameth forth from all the gates of this body, then it may be known that Intelligence is increased. (11)

सर्वद्वारेषु सर्वेषु द्वारेषु (in) all, in gates; देहे in body; अस्मिन् in this; प्रकाशः light; उपजायते is born; ज्ञानम् wisdom; यदा when; तदा then; विद्यात् let (him) know; विवृद्धम् increased; सत्त्वम् intellect; इति thus; उत indeed.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे, भरतर्षभ । १२ ।

Greed, outgoing energy, undertaking of actions, restlessness, envious desire—these are born of the increase of Mobility, O best of Bharata-s! (12)

लोभः greed; प्रवृत्तिः forthgoing; आरम्भः beginning; कर्मणाम् of actions; अशमः unpeacefulness; स्पृहा desire; रजसि in (the state of) mobility; एतानि these; जायन्ते are born; विवृद्धे (in having become) increased; भरतर्षभ O best of Bharata-s.

अप्रकाशोऽप्रवृत्तिश्च, प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे, कुरुनन्दन । १३ ।

Darkness, stagnation and heedlessness and also delusion—these are born of the increase of Inertia, O joy of the Kuru-s! (13)

अप्रकाशः darkness; अप्रवृत्तिः non-forthgoing; च and; प्रमादः heedlessness; मोहः delusion; एव even; च and; तमसि in (the state of) inertia; एतानि these; जायन्ते are

born; विवृद्धे (in having become) increased; कुरुनन्दन O rejoicer of the Kuru-s.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते। १४।

If Intellect verily prevaileth when the (the body of) embodied goeth to dissolution, then he goeth forth to the spotless worlds of the great Sages. (14)

यदा when; सत्त्वे in (the state of) harmony; प्रवृद्धे (in having become) increased; तु indeed; प्रलयम् to dissolution; याति goes; देहभृत् the supporter of a body; तदा then; उत्तमविदाम् = उत्तमं विदन्ति ये तेषाम् the Highest, know, who, of them; लोकान् to worlds; अमलान् (to) spotless; प्रतिपद्यते goes (attains).

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते।
तथा प्रलीनस्तमसि मूढयोनिषु जायते। १५।

Having gone to dissolution in Mobility, he is born among those attached to action; if dissolved in Inertia, he is born in the wombs of the senseless. (15)

रजसि in mobility; प्रलयम् to dissolution; गत्वा having gone; कर्मसङ्गिषु = कर्मणि सङ्गः येषां तेषु in action, attachment, whose, amongst them; जायते is born; तथा so; प्रलीनः dissolved; तमसि in inertia; मूढयोनिषु = मूढानां योनिषु of the senseless, in wombs; जायते is born.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्।
रजसस्तु फलं दुःखं, अज्ञानं तमसः फलम्। १६।

The fruit of a good action is declared to be harmonious and spotless; but fruit of (restless) Mobility is pain, and fruit of (desireful) Inertia unwisdom (error). (16)

कर्मण: of action; सुकृतस्य (of) well-done; आहु: (they) say; सात्त्विकम् harmonious; निर्मलम् spotless; फलम् fruit; रजस: of mobility; तु indeed; फलम् fruit; दु:खम् pain; अज्ञानम् ignorance; तमस: of inertia; फलम् fruit.

सत्त्वात्संजायते ज्ञानं, रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च । १७ ।

From Intelligence wisdom is born, and greed from Mobility; heedlessness and delusion are from Inertia, and also unwisdom. (17)

सत्त्वात् from intellect; संजायते is born; ज्ञानम् wisdom; रजस: from mobility; लोभ: greed; एव even; च and; प्रमादमोहौ = प्रमाद: च मोह: च heedlessness, and, delusion, and; तमस: from inertia; भवत: (two) become; अज्ञानम् ignorance; एव even; च and.

ऊर्ध्वं गच्छन्ति सत्त्वस्था, मध्ये तिष्ठन्ति राजसा: ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसा: । १८ ।

They rise upwards who are established in Reason; the Active dwell in the midmost place; the Inert go downwards, enveloped in the vilest qualities. (18)

ऊर्ध्वम् upwards; गच्छन्ति go; सत्त्वस्था: = सत्त्वे स्थिता in reason, seated; मध्ये in the midst; तिष्ठन्ति stand; राजसा: the active; जघन्यगुणवृत्तिस्था: = जघन्यस्य गुणस्य वृत्तौ स्थिता:

(of the) lowest, of guṇa, in mode, seated; अधः downwards; गच्छन्ति go; तामसाः the inert.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति, मद्भावं सोऽधिगच्छति । १९ ।

When the Seer perceiveth no agent other than the qualities, and knoweth THAT which is higher than the qualities, he entereth into My nature. (19)

न not; अन्यम् other; गुणेभ्यः than qualities; कर्तारम् doer; यदा when; द्रष्टा Seer; अनुपश्यति sees; गुणेभ्यः than qualities; च and; परम् the Highest; वेत्ति knows; मद्भावम् = मम भावम् My, to being; सः he; अधिगच्छति goes.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते । २० ।

When the dweller in the body hath crossed over these three qualities, whence all bodies have been produced, liberated from birth, death, old age and sorrow, he drinketh the nectar of immortality. (20)

गुणान् qualities; एतान् these; अतीत्य having crossed beyond; त्रीन् three; देही the embodied; देहसमुद्भवान् = देहात् समुद्भवः येषां तान् from body, origin, of whom, them; जन्ममृत्युजरादुःखैः = जन्मनः च मृत्योः च जरायाः च दुःखैः of birth, and, of death, and, of old age, and, by (from) sorrows; विमुक्तः freed; अमृतम् immortality; अश्नुते gets, eats, tastes.

अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति, प्रभो ।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते । २१ ।

Arjuna said:

What are the marks of him who hath crossed over the three qualities, O Lord? How acteth he, and how doth he go beyond these three qualities? (21)

कैः (by) what; लिङ्गैः by marks; त्रीन् three; गुणान् qualities; एतान् these; अतीतः crossed; भवति becomes; प्रभो O Lord?; किमाचारः what-conduct; कथम् how; च and; एतान् these; त्रीन् three; गुणान् qualities; अतिवर्तते goes beyond?

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च मोहमेव च, पाण्डव ।
न द्वेष्टि संप्रवृत्तानि, न निवृत्तानि काङ्क्षति । २२ ।

The Blessed Lord said:

He, O Pāṇḍava!, who hateth not light (of knowledge) nor outgoing (active) energy, nor even (desire-caused) delusion, when present, nor longeth after them, absent; (22)

प्रकाशम् light, illuminating intelligence; च and; प्रवृत्तिम् forthgoing; च and; मोहम् delusion; एव even; च and; पाण्डव O Pāṇḍava; न not; द्वेष्टि hates; संप्रवृत्तानि (when) gone (reaching) forth; न not; निवृत्तानि (when) returned (retired); काङ्क्षति desires.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति, नेङ्गते । २३ ।

He who, seated as a neutral, is unshaken by the qualities; who saying: 'The qualities revolve,' standeth apart, immovable; (23)

उदासीनवत् like neutral; आसीनः seated; गुणैः by qualities; यः who; न not; विचाल्यते is shaken; गुणाः qualities; वर्तन्ते move; इति thus; एव even; यः who; अवतिष्ठति (अवतिष्ठते) stands away; न not; इङ्गते moves.

समदुःखसुखः स्वस्थः; समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः, तुल्यनिन्दात्मसंस्तुतिः । २४ ।

Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock, and gold are alike; same to loved and unloved, firm, same in censure and in praise; (24)

समदुःखसुखः = समे (दुःखसुखे) दुःखं च सुखं च यस्मै सः same, sorrow, and, pleasure, and, for whom, he; स्वस्थः = स्वात्मनि स्थितः in own self, standing; समलोष्टाश्मकाञ्चनः = समानि (लोष्टाश्मकाञ्चनानि) लोष्टः च अश्मा च काञ्चनं च यस्मै सः equal, clod, and, stone, and, gold, and, for whom, he; तुल्यप्रियाप्रियः = तुल्यौ (प्रियाप्रियौ) प्रियः च अप्रियः च यस्मै सः equal, loved, and unloved, and, for whom, he; धीरः firm; तुल्यनिन्दात्मसंस्तुतिः = तुल्ये (निन्दात्मसंस्तुती) निन्दा च आत्मनः संस्तुतिः च यस्मै सः equal, blame, and, of self, praise, and, for whom, he.

मानापमानयोस्तुल्यः, तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते । २५ ।

Same in honour and ignominy, same to friend and foe, abandoning all undertakings—he is said to have crossed over the qualities (of the mind). (25)

मानापमानयोः = माने च अपमाने च in honour, and, in dishonour, and; तुल्यः equal; तुल्यः equal; मित्रारिपक्षयोः = मित्रस्य च अरेः च पक्षयोः of friend, and, of enemy, and, in sides; सर्वारम्भपरित्यागी = सर्वेषाम् आरम्भाणां परित्यागी (of) all, of undertakings (*i.e.*, initiative), abandoner; गुणातीतः = गुणान् अतीतः the qualities, crossed beyond; सः he; उच्यते is called.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान्, ब्रह्मभूयाय कल्पते । २६ ।

And he who serveth Me exclusively by the yoga of devotion, he, crossing beyond the qualities, is fit to become (and becomes one with) the ETERNAL. (26)

माम् Me; च and; यः who; अव्यभिचारेण without straying; भक्तियोगेन = भक्त्याः योगेन of devotion, by the yoga; सेवते serves; सः he; गुणान् qualities; समतीत्य having crossed over; एतान् these; ब्रह्मभूयाय = ब्रह्मणः भूयाय of Brahma, for becoming, (of the) state, (of the) fulness; कल्पते is fit.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य, सुखस्यैकान्तिकस्य च । २७ ।

I am the abode of the ETERNAL, and of the indestructible nectar of immortality, of immemorial righteousness, and of unending bliss. (27)

ब्रह्मण: of Brahma; हि indeed; प्रतिष्ठा abode; अहम् I (the Universal Self); अमृतस्य of nectar; अव्ययस्य (of) inexhaustible; च and; शाश्वतस्य (of) everlasting; च and; धर्मस्य of duty; सुखस्य of pleasure; ऐकान्तिकस्य of the uttermost; च and.

इति श्रीमद्भगवद्गीतासु० गुणत्रयविभागयोगो नाम चतुर्दशोऽध्याय:

Thus in glorious BHAGAVAD GĪTĀ . . . fourteenth discourse, entitled:

YOGA OF SEPARATION FROM THE THREE QUALITIES

———

FIFTEENTH DISCOURSE

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि, यस्तं वेद स वेदवित् । १ ।

The Blessed Lord said:

With roots above, branches below, the Aśvattha is said to be indestructible; the leaves of it are hymns; he who knoweth it is a *Veda*-knower. (1)

ऊर्ध्वमूलम् = ऊर्ध्वं मूलं यस्य तम् above, the root, whose, it; अधःशाखम् = अधः शाखाः यस्य तम् below, branches; whose, it; अश्वत्थम् the Aśvattha; प्राहुः (they) call; अव्ययम् indestructible; छन्दांसि hymns; यस्य of which; पर्णानि leaves; यः who; तम् that; वेद knows; सः he; वेदवित् *Veda*-knower.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः,
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि,
कर्मानुबन्धीनि मनुष्यलोके । २ ।

Downwards and upwards spread the branches of it, nourished by the qualities; objects of the senses its

buds; and its roots grow downwards, (generating) the bonds of action in the world of men. (2)

अधः below; च and; ऊर्ध्वम् above; प्रसृताः are spread; तस्य of that; शाखाः branches; गुणप्रवृद्धाः = गुणैः प्रवृद्धाः by the qualities, nourished; विषयप्रवालाः = विषयाः प्रवालाः यासां ताः objects of senses, sprouts, whose, they; अधः below; च and; मूलानि roots; अनुसंततानि ramified; कर्मानुबन्धीनि = कर्म अनुबन्धः येषां तानि action, binding consequence, whose, they; मनुष्यलोके = मनुष्याणां लोके of men, in the world.[1]

न रूपमस्येह तथोपलभ्यते,
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढेन छित्त्वा । ३ ।

Nor here may be discerned its form, nor its end, nor its origin, nor its rooting-place; this strongly-rooted Aśvattha having been cut down by the unswerving weapon of non-attachment, (3)

न not; रूपम् form; अस्य of this; इह here; तथा so; उपलभ्यते is comprehended; न not; अन्तः end; न not; च and; आदिः beginning; न not; च and; संप्रतिष्ठा foundation; अश्वत्थम् Aśvattha; एनम् this; सुविरूढमूलम् = सुविरूढानि

[1] Ordinarily 'Aśvattha' means the giant fig-tree *pīpal* or rather *vaṭa*, from branches of which rope-like stems hang downwards and take root. Allegorically, it stands for the cerebro-spinal system 'in which the sensor and motor organs stand,' *i.e.*, to which they are attached. Aśvas, literally 'horses', stand for organs. See *Kaṭha Upaniṣad*.

मूलानि यस्य तम् well-grown, roots, whose, this; असङ्गशस्त्रेण = असङ्गस्य शस्त्रेण of non-attachment, by the weapon; दृढेन (by) strong; छित्त्वा having cut;

ततः पदं तत्परिमार्गितव्यं,
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये,
यतः प्रवृत्तिः प्रसृता पुराणी । ४ ।

That path beyond may be sought, treading which there is no return; (thinking—). I go (for refuge) only to that Primal Man whence the ancient energy stream-ed-forth.[1] (4)

ततः then; पदम् foot (stepping-place, stage, state), तत् that; परिमार्गितव्यम् should be sought; यस्मिन् in which; गताः gone; न not; निवर्तन्ति (निवर्तन्ते) return; भूयः again; तम् to that; एव even; च and; आद्यम् original; पुरुषम् Man; प्रपद्ये (I) go for shelter; यतः when प्रवृत्तिः forth-going; प्रसृता issued; पुराणी ancient.

निर्मानमोहा जितसङ्गदोषा,
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वंद्वैर्विमुक्ताः सुखदुःखसंज्ञैः,
गच्छन्त्यमूढाः पदमव्ययं तत् । ५ ।

Without pride and delusion, victorious over the vice of attachment, dwelling constantly in the SELF, desire pacified, liberated from the pairs of opposites known as pleasure and pain, they go undeluded, to that indes-tructible state. (5)

[1] Kashmir reading, *prapadyet*, 'let him go' is clearly better.

निर्मानमोहाः = मानः च मोहः च निर्गतौ येभ्यः ते pride, and, delusion, and, gone, from whom, they; जितसङ्गदोषाः = जिताः सङ्गस्य दोषाः यैः ते conquered, of attachment, the faults, by whom, they; अध्यात्मनित्याः = अध्यात्मनि नित्याः in the inner self, permanently established; विनिवृत्तकामाः = विनिवृत्ताः कामाः येषां ते departed, desires, whose, they; द्वंद्वैः by (from) the pairs; विमुक्ताः freed; सुखदुःखसंज्ञैः = सुखं च दुःखं च संज्ञा येषां तैः pleasure, and, pain, and, name, whose, by (from) them; गच्छन्ति go; अमूढाः undeluded; पदम् to the Goal; अव्ययम् Indestructible; तत् that.

न तद्भासयते सूर्यो, न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम । ६ ।

Nor doth the sun lighten there, nor moon, nor fire; having gone thither they return not; that is My supreme abode. (6)

न not; तत् that; भासयते illuminates; सूर्यः the sun; न not; शशाङ्कः the moon; न not; पावकः fire; यत् to which; गत्वा having gone; न not; निवर्तन्ते return; तत् that; धाम abode; परमम् highest; मम My.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति । ७ ।

An eternal portion of Mine own Self, transformed in the world of life into a living Spirit, draweth round itself the senses of which the mind is the sixth, veiled in Matter. (See vii. 5.) (7)

मम My; एव even; अंश: portion; जीवलोके = जीवानां लोके of living things, in the world; जीवभूत: jīva-become; सनातन: ancient; मन:षष्ठानि = मन: षष्ठं येषां तानि mind, sixth, of whom; them; इन्द्रियाणि senses; प्रकृतिस्थानि = प्रकृतौ स्थितानि in nature, placed; कर्षति draws.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति, वायुर्गन्धानिवाशयात् । ८ ।

When the Lord acquireth a body and when He abandoneth it, He seizeth these and goeth with them, as the wind takes fragrances from their retreats. (8)

शरीरम् a body; यत् which; अवाप्नोति obtains; यत् which; च and; अपि also; उत्क्रामति passes out; ईश्वर: the Lord; गृहीत्वा having seized; एतानि these; संयाति goes; वायु: wind; गन्धान् fragrances; इव like; आशयात् from sleeping-place.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय, मनश्चायं विषयानुपसेवते । ९ ।

Enshrined in ear, eye, skin, tongue and nose, and in the mind also, He enjoyeth objects of the senses. (9)

श्रोत्रम् ear; चक्षु: eye; स्पर्शनम् (the organ of) touch; च and; रसनम् (the organ of) taste; घ्राणम् (the organ of) smell; एव even; च and; अधिष्ठाय presiding over; मन: mind; च and; अयम् this; विषयान् objects of senses; उपसेवते enjoys.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्।
विमूढा नानुपश्यन्ति, पश्यन्ति ज्ञानचक्षुषः। १०।

The deluded do not perceive Him, when He departeth or stayeth, or enjoyeth, swayed by the qualities; the wisdom-eyed perceive. (10)

उत्क्रामन्तम् departing; स्थितम् staying; वा or; अपि also; भुञ्जानम् enjoying; वा or; गुणान्वितम् = गुणैः अन्वितम् by qualities, accompanied; विमूढाः the deluded; न not; अनुपश्यन्ति perceive; पश्यन्ति see; ज्ञानचक्षुषः = ज्ञानं चक्षुः येषां ते wisdom, eye, whose, they.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः। ११।

Yogin-s also, striving, perceive Him, established in Self; but, though struggling, the unintelligent perceive Him not, their selves untrained. (11)

यतन्तः (यतमानाः) striving; योगिनः yogin-s; च and; एनम् this; पश्यन्ति see; आत्मनि in Self; अवस्थितम् established; यतन्तः striving; अपि also; अकृतात्मानः = न कृतः आत्मा यैः ते not, made (purified), self, by whom, they; न not; एनम् this; पश्यन्ति see; अचेतसः mindless.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।
यच्चन्द्रमसि, यच्चाग्नौ, तत्तेजो विद्धि मामकम्। १२।

That splendour issuing from the sun that enlighteneth the whole world, that which is in the moon, and in the fire, that splendour know as from Me.[1] (12)

यत् which; आदित्यगतम् = आदित्ये गतम् in the sun, gone (residing); तेजः splendour; जगत् world; भासयते lightens; अखिलम् whole; यत् which; चन्द्रमसि in moon; यत् which; च and; अग्नौ in fire; तत् that; तेजः splendour; विद्धि know; मामकम् Mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः । १३ ।

Permeating the soil, I support beings by my vital energy, and having become the delicious Soma[2] I nourish all plants. (13)

गाम् earth; आविश्य having entered; च and; भूतानि beings; धारयामि support; अहम् I; ओजसा by vitality; पुष्णामि (I) nourish; च and; ओषधीः plants; सर्वाः all; सोमः Soma; भूत्वा having become; रसात्मकः = रसः आत्मा यस्य सः sap, nature, whose, it.

अहं वैश्वानरो भूत्वा, प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः, पचाम्यन्नं चतुर्विधम् । १४ ।

Having become the Fire of Life, seated in the bodies of breathing things, and united with life-breaths, I digest the four kinds of food. (14)

[1] In the *Nirukta* technicality, fire is the god of and stands for Bhūḥ or physical plane, and moon (and allied forms and terms such as *parjanya*, 'cloud,' *vāyu* 'wind', *indra*, thunder and lightning) for Bhuvaḥ or astral plane, and sun for Svaḥ or mental world, See verse 6 above.

[2] 'Having become the watery moon' is the accepted translation.

अहम् I; वैश्वानरः Vaiśvānara; भूत्वा having become; प्राणिनाम् of living beings; देहम् the body; आश्रितः sheltered in; प्राणापानसमायुक्तः = प्राणेन च अपानेन च समायुक्तः with in-breath, and, with out-breath, and, united; पचामि (I) cook; अन्नम् food; चतुर्विधम् fourfold.

सर्वस्य चाहं हृदि संनिविष्टो, मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो, वेदान्तकृद्वेदविदेव चाहम् । १५ ।

And I am seated in the hearts of all, and from Me memory and wisdom and also negation. And that which is to be known in all the *Veda-s* am I; and I indeed the *Veda*-knower and author of Vedānta. (15)

सर्वस्य of all; च and; अहम् I; हृदि in the heart; संनिविष्टः seated; मत्तः from Me; स्मृतिः memory; ज्ञानम् wisdom; अपोहनम् counter-argument; च and; वेदैः by *Veda-s*; च and; सर्वैः (by) all; अहम् I; एव even; वेद्यः to be known; वेदान्तकृत् Vedānta-maker; वेदवित् *Veda*-knower; एव even; च and; अहम् I.

द्वाविमौ पुरुषौ लोके, क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि, कूटस्थोऽक्षर उच्यते । १६ ।

There are two Energies (Puruṣa-s, Persons) in this world, the changeful and the changeless; the changeful is all beings, the unchanging is called Kūṭastha. (16)

द्वौ two; इमौ (in) this; पुरुषौ Puruṣa-s (two); लोके in world; क्षरः destructible; च and; अक्षरः indestructible; एव even; च and; क्षरः destructible; सर्वाणि all; भूतानि

beings; कूटस्थः rock-seated (also, the veiled in mystery, the seated one inside Māyā-illusion); अक्षरः indestructible; उच्यते is called.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः । १७ ।

The highest Puruṣa-Energy is verily Another, declared as the Supreme Self, He, who pervading all, sustaineth the three worlds, the indestructible Lord.[1] (17)

उत्तमः the highest; पुरुषः Spirit; तु indeed; अन्यः another; परमात्मा highest Self; इति thus; उदाहृतः is called; यः who; लोकत्रयम् the triple world; आविश्य having entered; बिभर्ति sustains; अव्ययः imperishable; ईश्वरः Lord.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः । १८ ।

Since I transcend the destructible, and am higher also than the indestructible, therefore in the world and in *Veda* I am proclaimed the Supreme Spirit. (18)

यस्मात् whereas; क्षरम् destructible; अतीतः gone beyond; अहम् I; अक्षरात् than the indestructible; अपि also; च and; उत्तमः best; अतः hence; अस्मि (I) am; लोके in the world; वेदे in *Veda*; च and; प्रथितः declared; पुरुषोत्तमः the highest Spirit.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत । १९ ।

[1] See ch. xiii, 22, *supra*; also foot-note to xii, 5, *supra*.

He who undeluded knoweth Me thus as the Supreme Spirit, he, all-knowing, worshippeth Me with his whole being, O Bhārata! (19)

य: who; माम् Me; एवम् thus; असंमूढ: undeluded; जानाति knows; पुरुषोत्तमम् the highest spirit; स: he; सर्ववित् all-knowing; भजति worships; माम् Me; सर्व-भावेन = सर्वेण भावेन (with) all, with (his whole) being; भारत O Bhārata.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद् बुद्ध्वा बुद्धिमान्स्यात्, कृतकृत्यश्च, भारत । २० ।

Thus by Me this most secret teaching hath been told, O sinless one! Having known this, (let him who has heard) be illuminated, (his) work finished, O Bhārata! (20)

इति thus; गुह्यतमम् most secret; शास्त्रम् science, teaching; इदम् this; उक्तम् spoken; मया by Me; अनघ O sinless one; एतत् this; बुद्ध्वा having known; बुद्धिमान् wise; स्यात् may become; कृतकृत्य: = कृतं कृत्यं येन स: work, done, by whom, he; च and; भारत O Bhārata.

इति श्रीमद्भगवद्गीतासु० पुरुषोत्तमयोगो नाम पञ्चदशोऽध्याय:

Thus in glorious Bhagavad Gītā . . . fifteenth discourse, entitled:

YOGA OF ATTAINING PURUṢOTTAMA

SIXTEENTH DISCOURSE

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिः, ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च, यज्ञश्च, स्वाध्यायस्तप आर्जवम् । १ ।

Fearlessness, cleanness of life, steadfastness in the Yoga of wisdom, almsgiving, self-restraint and sacrifice and study of the scripture, austerity and straightforwardness. (1)

अभयम् fearlessness; सत्त्वसंशुद्धिः = सत्त्वस्य संशुद्धिः of being (living), purity (or purity of the Sattva-principle in him); ज्ञानयोगव्यवस्थितिः = ज्ञाने च योगे च व्यवस्थितिः in wisdom, and, in yoga, and, fixity; दानम् gift (charity); दमः self-restraint; च and; यज्ञः sacrifice; च and; स्वाध्यायः study (of the noble sciences, the Śāstra-s, Vedānta chiefly); तपः austerity; आर्जवम् rectitude,

अहिंसा सत्यमक्रोधः, त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं, मार्दवं ह्रीरचापलम् । २ ।

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, (2)

अहिंसा harmlessness; सत्यम् truth; अक्रोध: absence of anger; त्याग: renunciation; शान्ति: peace; अपैशुनम् absence of guile; दया compassion; भूतेषु among beings; अलोलुप्त्वम् uncovetousness; मार्दवम् mildness; ह्री: modesty; अचापलम् absence of fickleness;

तेजः क्षमा धृतिः शौचं, अद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य, भारत । ३ ।

Vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bhārata. (3)

तेज: splendour; क्षमा forgiveness; धृति: fortitude; शौचम् purity; अद्रोह: absence of malice; नातिमानिता = न अतिमानिता not, over-pride; भवन्ति are; संपदम् to endowment (riches); दैवीम् (to) divine; अभिजातस्य of the born; भारत O Bhārata.

दम्भो दर्पोऽभिमानश्च, क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य, पार्थ, संपदमासुरीम् । ४ ।

Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom, are his who is born, O Pārtha!, with demoniacal properties. (4)

दम्भ: hypocrisy; दर्प: arrogance; अभिमान: pride; च and; क्रोध: wrath; पारुष्यम् harshness; एव even; च and; अज्ञानम् ignorance; च and; अभिजातस्य of the born; पार्थ O Pārtha; संपदम् to the endowment; आसुरीम् (to) demoniacal.

दैवी संपद्विमोक्षाय, निबन्धायासुरी मता ।
मा शुचः, संपदं दैवीं, अभिजातोऽसि, पाण्डव । ५ ।

Divine properties are deemed to be for liberation, the demoniacal for bondage. Grieve not, thou art born with divine properties, O Pāṇḍava! (5)

दैवी divine; संपत् endowment; विमोक्षाय for liberation; निबन्धाय for bondage; आसुरी demoniacal; मता is thought; मा do not; शुचः grieve; संपदम् to endowment; दैवीम् (to) divine; अभिजातः born; असि (thou) art; पाण्डव O Pāṇḍava.

द्वौ भूतसर्गौ लोकेऽस्मिन्, दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त, आसुरं, पार्थ, मे शृणु । ६ ।

Twofold is the living creation in this world, divine and demoniacal; the divine hath been described at length; hear from Me, O Pārtha!, the demoniacal. (6)

द्वौ two; भूतसर्गौ = भूतानां सर्गौ of beings, emanations; लोके in the world; अस्मिन् (in) this; दैवः divine; आसुरः demoniacal; एव even; च and; दैवः divine; विस्तरशः in detail; प्रोक्तः said; आसुरम् demoniacal; पार्थ O Pārtha; मे of (from) Me; शृणु hear.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो, न सत्यं तेषु विद्यते । ७ ।

Demoniacal men know neither right activity nor right abstinence; nor purity, nor even propriety, nor truth is in them. (7)

प्रवृत्तिम् forthgoing; च and; निवृत्तिम् return; च and; जना: men; न not; विदु: know; आसुरा: demoniacal; न not; शौचम् purity; न not; अपि also; च and; आचार: right conduct; न not; सत्यम् truth; तेषु in them; विद्यते is.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं, किमन्यत्कामहैतुकम् । ८ ।

'The universe is without truth, without (mortal) basis,' they say, 'without a God, brought about by mutual union, and caused by lust and nothing else.'[1] (8)

असत्यम् without truth; अप्रतिष्ठम् without foundation; ते they; जगत् the world; आहु: say; अनीश्वरम् without God; अपरस्परसंभूतम् = अपर: च पर: च ताभ्यां संभूतम् another, and, other, and, from them (two), born; किम् what; अन्यत् else; कामहैतुकम् (कामहेतुकम्) = काम: हेतु: यस्य तत् lust, cause, whose, that.

एतां दृष्टिमवष्टभ्य, नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः, क्षयाय जगतोऽहिताः । ९ ।

Holding this view, these ruined selves of small understanding, of fierce deeds, come forth as enemies for the destruction of the world. (9)

एताम् this; दृष्टिम् view; अवष्टभ्य having held fast; नष्टात्मान: = नष्ट: आत्मा येषां ते ruined, self, whose, they;

[1] अ-परस्पर-संभूतम् might also mean "without mutual co-operation," without mutual co-ordination, without any guiding and synthesising Principle, a matter of mere blind competition and chance desires.

अल्पबुद्धय: = अल्पा बुद्धिः येषां ते small, reason, whose, they; प्रभवन्ति come forth; उग्रकर्माण: = उग्राणि कर्माणि येषां ते fierce, actions, whose they; क्षयाय for destruction; जगत: of the world; अहिता: inimical, maleficent.

कामम‌ाश्रित्य दुष्पूरं, दम्भमानमदान्विताः ।
मोहाद् गृहीत्वासद्ग्राहान्, प्रवर्तन्तेऽशुचिव्रताः । १० ।

Surrendering themselves to insatiable desires, possessed with sanctimonious hypocrisy, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves. (10)

कामम् desire; आश्रित्य having based on; दुष्पूरम् hard to fill; दम्भमानमदान्विता: = दम्भेन च मानेन च मदेन च अन्विता: by hypocrisy, and, by pride, and, by intoxication, and, pursued; मोहात् from delusion; गृहीत्वा having gripped; असद्ग्राहान् = असत: ग्राहान् evil, addictions; प्रवर्तन्ते engage (in action); अशुचिव्रता: = अशुचीनि व्रतानि येषां ते; impure, vows (religious practices), whose, they.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा, एतावदिति निश्चिताः । ११ ।

Giving themselves over to unmeasured cares which end only with death, regarding gratification of desires as the highest (aim), feeling sure that this is all, (11)

चिन्ताम् care (for worldly things); अपरिमेयाम् immeasurable; च and; प्रलयान्ताम् = प्रलय: अन्त: यस्या: ताम् dissolution, end, whose, it (*i.e.*, up to the very last); उपाश्रिता:

refuged in; कामोपभोगपरमा: = कामानाम् उपभोग: परम: येषां ते of (objects of) desires, enjoyment, supreme (goal), whose, they; एतावत् thus much (is all); इति thus; निश्चिता: assured;

आशापाशशतैर्बद्धा:, कामक्रोधपरायणा: ।
ईहन्ते कामभोगार्थं, अन्यायेनार्थसंचयान् । १२ ।

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments. (12)

आशापाशशतै: = आशाया: पाशानां शतै: of hope, of cords, (by) hundreds; बद्धा: bound; कामक्रोधपरायणा: = काम: च क्रोध: च परम् अयनं येषां ते desire, and, wrath, and, highest, refuge, whose, they; ईहन्ते (they) strive (to secure), कामभोगार्थम् = कामस्य भोगस्य अर्थम् of desire, of enjoyment, for the sake; अन्यायेन = by injustice; अर्थसंचयान् = अर्थस्य संचयान् of wealth, collections.

इदमद्य मया लब्धं, इमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् । १३ ।

'This to-day by me hath been won, that purpose I shall gain; this wealth is mine already, and also this shall be mine in future. (13)

इदम् this; अद्य to-day; मया by me; लब्धम् obtained; इमम् this; प्राप्स्ये (I) shall obtain; मनोरथम् desire; इदम् this; अस्ति is; इदम् this; अपि also; मे of me; भविष्यति shall be; पुन: again; धनम् wealth.

असौ मया हतः शत्रुः, हनिष्ये चापरानपि ।
ईश्वरोऽहं, अहं भोगी, सिद्धोऽहं, बलवान्सुखी । १४ ।

'I have slain this enemy, and others also I shall slay. I am ruler, I am enjoyer, I am perfect, powerful, happy. (14)

असौ this; मया by me; हतः slain; शत्रुः enemy; हनिष्ये (I) shall slay; च and; अपरान् others; अपि also; ईश्वरः ruler; अहम् I; अहम् I; भोगी enjoyer; सिद्धः perfect; अहम् I; बलवान् strong; सुखी happy.

आढ्योऽभिजनवानस्मि, कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्ये, इत्यज्ञानविमोहिताः । १५ ।

'I am wealthy, well-born; who else is there that is like unto me? I will sacrifice, I will give (alms), I will rejoice.' Thus deluded by unwisdom, (15)

आढ्यः wealthy; अभिजनवान् well-born; अस्मि (I) am; कः who; अन्यः other; अस्ति is; सदृशः like; मया by (to) me; यक्ष्ये (I) will sacrifice; दास्यामि (I) will give; मोदिष्ये (I) will rejoice; इति thus; अज्ञानविमोहिताः = अज्ञानेन विमोहिताः by unwisdom, deluded.

अनेकचित्तविभ्रान्ता, मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु, पतन्ति नरकेऽशुचौ । १६ ।

Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into foul hell. (16)

अनेकचित्तविभ्रान्ताः = अनेकैः चित्तैः विभ्रान्ताः (by) various, by thoughts, bewildered; मोहजालसमावृताः = मोहस्य जालेन समावृताः of delusion, by the net, enwrapped; प्रसक्ताः attached; कामभोगेषु = कामस्य भोगेषु of desire, in the enjoyments; पतन्ति fall; नरके into hell; अशुचौ impure.

आत्मसंभाविताः स्तब्धा, धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते, दम्भेनाविधिपूर्वकम् । १७ ।

Self-glorified, obstinate, filled with the pride and intoxication of wealth, they perform lip-sacrifices for ostentation, contrary to scriptural ordinance. (17)

आत्मसंभाविताः = आत्मना संभाविताः by self, glorified; स्तब्धाः stubborn; धनमानमदान्विताः = धनस्य मानेन च मदेन च अन्विताः of wealth, by pride, and, by intoxication, and, filled; यजन्ते worship; नामयज्ञैः by nominal sacrifices; ते they; दम्भेन by hypocrisy; अविधिपूर्वकम् contrary to rule.

अहंकारं बलं दर्पं, कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः । १८ ।

Given over to egoism, power, insolence, lust and wrath, malicious, hating Me in the bodies of others and in their own. (18)

अहंकारम् (to) egoism; बलम् (to) power; दर्पम् (to) insolence; कामम् (to) desire; क्रोधम् (to) wrath; च and; संश्रिताः refuged in; माम् Me; आत्मपरदेहेषु = आत्मनः च परेषां च देहेषु of self, and, of others, and, in bodies; प्रद्विषन्तः hating; अभ्यसूयकाः carping ones.

तानहं द्विषतः क्रूरान्, संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु । १९ ।

These haters, evil, pitiless, vilest among men in the world, I ever throw down into demoniacal wombs. (19)

तान् these; अहम् I; द्विषत: (the) hating (ones); क्रूरान् cruel; संसारेषु in the worlds; नराधमान् = नरेषु अधमान् among men, worst; क्षिपामि (I) throw; अजस्रम् always; अशुभान् impure; आसुरीषु (in) demoniacal; एव even; योनिषु in wombs.

आसुरीं योनिमापन्ना, मूढा जन्मनि जन्मनि ।
मामप्राप्यैव, कौन्तेय, ततो यान्त्यधमां गतिम् । २० ।

Cast into a demoniacal womb, deluded birth after birth, attaining not to Me, O Kaunteya!, they sink into the lowest depths. (20)

आसुरीम् demoniacal; योनिम् womb; आपन्ना: fallen into; मूढा: deluded; जन्मनि in birth; जन्मनि in birth; माम् Me; अप्राप्य not having obtained; एव indeed; कौन्तेय O Kaunteya; तत: thence; यान्ति go; अधमाम् to the lowest; गतिम् path (goal).

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभः, तस्मादेतत्त्रयं त्यजेत् । २१ ।

Triple is this gate of hell, destructive of the self—lust, hate and greed; therefore let man renounce these three. (21)

त्रिविधम् triple; नरकस्य of hell; इदम् this; द्वारम् gate; नाशनम् destructive; आत्मन: of the self; काम: desire; क्रोध: wrath; तथा also; लोभ: greed; तस्मात् therefore; एतत् this; त्रयम् triplet; त्यजेत् let him throw away.

एतैर्विमुक्तः, कौन्तेय, तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयः, ततो याति परां गतिम् । २२ ।

A man liberated from these three gates of darkness, O son of Kuntī!, accomplisheth his own welfare, and thus reacheth this highest goal. (22)

एतै: by these, विमुक्त: quitted; कौन्तेय O Kaunteya; तमोद्वारै: = तमस: द्वारै: of darkness, by gates; त्रिभि: (by) three; नर: man; आचरति acts; आत्मन: own; श्रेय: good; तत: thence; याति goes; पराम् highest; गतिम् path.

यः शास्त्रविधिमुत्सृज्य, वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति, न सुखं न परां गतिम् । २३ ।

He, who having cast aside the ordinances of Scripture, followeth the promptings of desire, attaineth not to perfection, nor happiness, nor the highest goal. (23)

य: who; शास्त्रविधिम् = शास्त्राणां विधिम् of Śāstra (teachings, sciences), the rule; उत्सृज्य having cast away; वर्तते acts; कामकारत: from impulsion of desire; न not; स: he; सिद्धिम् perfection; अवाप्नोति obtains; न not; सुखम् pleasure; न not; पराम् highest ; गतिम् path.

तस्माच्छास्त्रं प्रमाणं ते, कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं, कर्म कर्तुमिहार्हसि । २४ ।

Therefore let Scripture be thy authority, in determining what ought to be done, or what ought not to be done. Knowing what hath been declared by the ordinances of the śāstra thou oughtest to work in this world.[1] (24)

[1] But if the question should arise: 'What is Śāstra and what is not Śāstra, what is good Śāstra and what is bad Śāstra, is this scripture true or that other contradictory scripture right, which to believe?', then the answer must be and can only be, बुद्धिरेव प्रमाणं स्याच्छास्त्राशास्त्रव्यवस्थितौ । Kṛṣṇa expressly says, in ch. ii above, बुद्धौ शरणमन्विच्छ । 'The final judge, in the last resort, is the person's (own, because Universal) Self and Reason, आत्मा and बुद्धि.' Śāstra-s are only the outcome of this Intelligence. The following verses from *Mahābhārata*, Śāntiparva, supply the needed commentary on these *Gītā* verses:

उत्सर्गेणापवादेन, ऋषिभिः कपिलादिभिः ।
अध्यात्मचिन्तामाश्रित्य, शास्त्राण्युक्तानि, भारत ॥ (ch. 360)
तस्मात्, कौन्तेय, विदुषा, धर्माधर्मविनिश्चये ।
बुद्धिमास्थाय, लोकेऽस्मिन्वर्तितव्यं कृतात्मना ॥ (ch. 141)
बुद्धिरात्मा मनुष्यस्य, बुद्धिरेवात्मनो गतिः ।
तिष्ठन्ती पुरुषो बुद्धिस्त्रिषु भावेषु वर्तते ॥ (ch. 254)

That is, 'Ṛṣi-s have created the śāstras, sciences, enunciating laws as well as exceptions, after deep meditation. Therefore men should discriminate between right and wrong with the help of reason. Buddhi, intellect, which cognises all three, past, present, and future is the very self and soul of man and is his final refuge.'

And *Pañcatantra* verse-proverb, quintessence of wisdom, clinches the whole argument thus:

यस्य नास्ति स्वयं प्रज्ञा, शास्त्रं तस्य करोति किम् ।
नेत्राभ्यां तु विहीनस्य, दर्पणः किं करिष्यति ॥

'How can Śāstra help him who has no intelligence of his own? The looking-glass is of no use to the person without eyes.'

Also, Kṛṣṇa himself has expressly stated what he means by the word śāstra, in xv, 20.

तस्मात् therefore; शास्त्रम् śāstra (science); प्रमाणम् authority; ते thee; कार्याकार्यव्यवस्थितौ = कार्यस्य च अकार्यस्य च व्यवस्थितौ of duty, and, of non-duty, and, in the determination; ज्ञात्वा having known (considered, examined, ascertained); शास्त्रविधानोक्तम् = शास्त्रस्य विधानेन उक्तम् of śāstra (science), by the rule, spoken; कर्म action; कर्तुम् to do; इह here; अर्हसि oughtest.

इति श्रीमद्भगवद्गीतासु॰ दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः

Thus in glorious BHAGAVAD GĪTĀ. . . sixteenth discourse, entitled:

YOGA OF DIVISION BETWEEN THE DIVINE AND THE DEMONIACAL

SEVENTEENTH DISCOURSE

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य, यजन्ते श्रद्धयाऽन्विताः ।

तेषां निष्ठा तु का, कृष्ण, सत्त्वमाहो रजस्तमः । १ ।

Arjuna said:

Those that sacrifice full of faith, but casting aside the ordinance of Scripture, what is verily their condition, O Kṛṣṇa? Is it one of Purity, Passion, or Darkness? (1)

ये who; शास्त्रविधिम् the rule of śāstra; उत्सृज्य having cast away; यजन्ते sacrifice; श्रद्धया with faith (aspiration); अन्विताः endowed; तेषाम् of them; निष्ठा state, ultimate fate; तु indeed; का what; कृष्ण O Kṛṣṇa; सत्त्वम् Sattva; आहो or; रजः Rajas; तमः Tamas.

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु । २ ।

The Blessed Lord said:

Threefold is by nature the inborn faith of the embodied—pure, passionate, and dark. Hear thou of these. (2)

त्रिविधा threefold; भवति is; श्रद्धा faith, aspiration; देहिनाम् of the embodied; स्वभावजा = स्वभावात् जाता from own nature, born; सात्त्विकी sāttvika; राजसी rājasa; च and; एव even; तामसी tāmasa; च and; इति thus; ताम् it; शृणु hear.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति, भारत ।
श्रद्धामयोऽयं पुरुषो, यो यच्छ्रद्धः स एव सः । ३ ।

The faith of each is shaped to his own nature, O Bhārata! The man consists of his faith;[1] that which his faith is, he is even that. (3)

सत्त्वानुरूपा = सत्त्वस्य अनुरूपा of the nature, following the form, (according to); सर्वस्य of all; श्रद्धा faith, aspiration; भवति is; भारत O Bhārata; श्रद्धामयः faith-formed (consisting of, constituted by, made up of, his ideal); अयम् this; पुरुषः man; यः who; यच्छ्रद्धः = या श्रद्धा यस्य सः whatever, faith (ideal), whose, he; सः that; एव even; सः he.

यजन्ते सात्त्विका देवान्, यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः । ४ ।

Pure men worship the gods; the passionate, gnomes and demons; others, dark folk, worship ghosts and troops of nature-spirits. (4)

यजन्ते worship; सात्त्विकाः the sāttvika; देवान् gods; यक्षरक्षांसि = यक्षान् च रक्षांसि च yakṣa-s, and, rākṣasa-s,

[1] That is, the man's faith makes the man's character. In this verse, the word *sattva* is used in a sense somewhat different from the common one.

and; राजसाः the rājasa; प्रेतान् ghosts; भूतगणान् = भूतानां गणान् of elementals, hosts; च and; अन्ये others; यजन्ते worship; तामसाः tāmasa; जनाः people.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः, कामरागबलान्विताः । ५ ।

The men who perform severe austerities, unenjoined by Scriptures wedded to self-righteous hypocrisy and egoism, impelled by the force of their desires and passions, (5)

अशास्त्रविहितम् = न शास्त्रेण विहितम् not, by śāstra (science), ordained; घोरम् terrible; तप्यन्ते endure; ये who; तपः austerity; जनाः people; दम्भाहंकारसंयुक्ताः = दम्भेन च अहंकारेण च संयुक्ताः with hypocrisy, and, with egoism, and, joined; कामरागबलान्विताः = कामस्य च रागस्य च बलेन अन्विताः of desire, and, of passion, and, by force, filled.

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं, तान्विद्ध्यासुरनिश्चयान् । ६ ।

Unintelligent, tormenting the aggregated elements forming the body, and Me also, seated in the inner body, know these demoniacal in their resolves. (6)

कर्षयन्तः tormenting शरीरस्थम् = शरीरे स्थितम् in the body, seated; भूतग्रामम् = भूतानां ग्रामम् of elements, assemblage; अचेतसः unintelligent; माम् Me; च and एव even; अन्तःशरीरस्थम् = अन्तः शरीरे स्थितम् within, in the

body, seated; तान् them; विद्धि know; आसुरनिश्चयान् = आसुर: निश्चय: येषां तान् pertaining to asura-s, resolve, whose, them.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः।
यज्ञस्तपस्तथा दानं, तेषां भेदमिमं शृणु। ७।

The food also which is dear to all is threefold, as also sacrifice, austerity and almsgiving. Hear thou the distinction of these. (7)

आहार: food; तु indeed; अपि also; सर्वस्य of all; त्रिविध: threefold; भवति is; प्रिय: dear; यज्ञ: sacrifice; तप: austerity; तथा also; दानम् gift (charity); तेषाम् of these; भेदम् distinction; इमम् this; शृणु hear.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः। ८।

The foods that augment vitality, energy, vigour, health, joy and cheerfulness, delicious, bland, substantial and agreeable, are dear to the pure. (8)

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धना: = आयु: च सत्त्वं च बलं च आरोग्यं च सुखं च प्रीति: च तासां विवर्धना: vitality (length of life), and, purity (intellectual brightness), and, strength, and, health, and, pleasure, and, cheerfulness, and, of these, increasers; रस्या: moist, delicious; स्निग्धा: oily, bland; स्थिरा: non-volatile, substantial; हृद्या: heart-strengthening, cordial, agreeable; आहारा: foods; सात्त्विकप्रिया: = सात्त्विकानां प्रिया: of (to) the sāttvika, dear.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा, दुःखशोकामयप्रदाः । ९ ।

The passionate desire foods that are bitter, sour, saline, over-hot, pungent, dry and burning and which produce pain, grief and sickness. (9)

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः = कटुः च अम्लः च लवणः च अत्युष्णः च तीक्ष्णः च रूक्षः च विदाही च bitter, and, sour, and, salt; and, very hot, and, pungent, and, dry, and, burning, and; आहाराः foods; राजसस्य of the rājasa; इष्टाः desired; दुःखशोकामयप्रदाः = दुःखं च शोकं च आमयं च प्रददति इति sorrow, and, grief, and, disease, give, thus.

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् । १० ।

That which is stale and flat, putrid and corrupt, leavings also and unclean, is the food dear to the dark. (10)

यातयामम् = यातः यामः यस्य तत् gone, a watch (a period equal to one-eighth of a day and night), whose, it; गतरसम् = गतः रसः यस्य तत् gone, taste, whose, it; पूति putrid; पर्युषितम् stale (more than one night old); च and; यत् which; उच्छिष्टम् left; अपि also; च and; अमेध्यम् unclean; भोजनम् food; तामसप्रियम् = तामसानां प्रियम् of the tāmasic, dear (loved).

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय, स सात्त्विकः । ११ ।

The sacrifice which is offered by men without desire for fruit, as enjoined by Śāstra under the firm belief that sacrifice is a duty, that is pure. (11)

अफलाकाङ्क्षिभिः = न फलस्य काङ्क्षिभिः not, of fruit, by the desirous; यज्ञः sacrifice; विधिदृष्टः = विधौ दृष्टः in the rule (of śāstra), seen (prescribed); यः which; इज्यते is offered; यष्टव्यम् ought to be offered; एव even; इति thus; मनः the mind; समाधाय having fixed; सः that सात्त्विकः sāttvika.

अभिसंधाय तु फलं, दम्भार्थमपि चैव यत् ।
इज्यते, भरतश्रेष्ठ, तं यज्ञं विद्धि राजसम् । १२ ।

The sacrifice offered with a view verily to fruit, and also indeed for self-glorification, O best of Bharata-s!, know thou that to be of passion. (12)

अभिसंधाय having aimed at; तु indeed; फलम् fruit; दम्भार्थम् = दम्भस्य अर्थम् of hypocrisy, for sake; अपि also; च and; एव even; यत् which; इज्यते is offered; भरतश्रेष्ठ O best of Bharata-s; तम् that; यज्ञम् sacrifice; विद्धि know; राजसम् rājasa.

विधिहीनमसृष्टान्नं, मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं, तामसं परिचक्षते । १३ ।

The sacrifice contrary to the ordinance, without distributing food, devoid of words of power and without gifts, empty of faith, is said to be of darkness. (13)

विधिहीनम् = विधिना हीनम् by rule, wanting असृष्टान्नम् = न सृष्टम् अन्नं यस्मिन् तत् not, given, food, in which, that;

19

मन्त्रहीनम् = मन्त्रेण हीनम् by (in) mantra ('word of power,' 'holy word,' 'high ideal,' 'secret wisdom and good counsel'), lacking; अदक्षिणम् giftless; श्रद्धाविरहितम् = श्रद्धया विरहितम् by (of) faith, devoid; यज्ञम् sacrifice; तामसम् tāmasa; परिचक्षते (they) declare.

देवद्विजगुरुप्राज्ञपूजनं, शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च, शारीरं तप उच्यते । १४ ।

Worship given to gods, to the twice-born, to teachers and to the wise, purity, straightforwardness, continence and harmlessness, are called austerity of the body. (14)

देवद्विजगुरुप्राज्ञपूजनम् = देवानां च द्विजानां च गुरूणां च प्राज्ञानां च पूजनम् of gods, and, of the twice-born, and, of guru-s, and, of the wise, and, worship; शौचम् purity; आर्जवम् rectitude; ब्रह्मचर्यम् continence; अहिंसा harmlessness; च and; शरीरम् bodily; तपः austerity; उच्यते is called.

अनुद्वेगकरं वाक्यं, सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव, वाङ्मयं तप उच्यते । १५ ।

Speech causing no annoyance, truthful, pleasant and beneficial, practice of study of the scriptures, are called austerity of speech. (15)

अनुद्वेगकरम् = न उद्वेगं करोति इति not, excitement, causes, thus; वाक्यम् speech; सत्यम् truthful; प्रियहितम् = प्रियं च हितं च pleasant, and, beneficial, and; च and; यत् which;

स्वाध्यायाभ्यसनम् = स्वाध्यायस्य अभ्यसनम् of study, practice; च and; एव even; वाङ्मयम् of speech; तप: austerity; उच्यते is called.

मनःप्रसादः सौम्यत्वं, मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते । १६ ।

Tranquillity of mind, gentleness, silence, self-control, purity of thought—this is called austerity of the mind. (16)

मन:प्रसाद: = मनस: प्रसाद: of mind, placidity; सौम्यत्वम्, gentleness; मौनम् silence; आत्मविनिग्रह: self-restraint; भावसंशुद्धि: = भावस्य संशुद्धि: of feeling, purity; इति thus; एतत् this; तप: austerity; मानसम् mental; उच्यते is called.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः, सात्त्विकं परिचक्षते । १७ ।

This threefold austerity, performed by men with the utmost faith, without desire for fruit, harmonised, is said to be pure. (17)

श्रद्धया by faith; परया (by) highest; तप्तम् suffered; तप: austerity; तत् that; त्रिविधम् threefold; नरै: by men; अफलाकाङ्क्षिभि: (by) not desirous of fruit; युक्तै: by balanced; सात्त्विकम् sāttvika; परिचक्षते (they) declare.

सत्कारमानपूजार्थं तपो, दम्भेन चैव, यत् ।
क्रियते, तदिह प्रोक्तं राजसं चलमध्रुवम् । १८ ।

Austerity which is practised with the object of gaining respect, honour and worship, and for ostentation, is said to be of passion, unstable, and fleeting. (18)

सत्कारमानपूजार्थम् = सत्कारः च मानः च पूजा च तासाम् अर्थम् respect, and, honour, and, worship, and, of these, for the sake; तपः austerity; दम्भेन by hypocrisy; च and; एव even; यत् which; क्रियते is done; तत् that; इह here; प्रोक्तम् is called; राजसम् rājasa; चलम् movable; अध्रुवम् unsteady.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा, तत्तामसमुदाहृतम् । १९ ।

That austerity which is done under a deluded understanding, with self-torture, or with the object of destroying another, that is declared of darkness. (19)

मूढग्राहेण = मूढेन ग्राहेण by foolish, seizing, (stubbornness); आत्मनः of the self; यत् which; पीडया with torture; क्रियते is done; तपः austerity; परस्य of another; उत्सादनार्थम् = उत्सादनस्य अर्थम् of destruction, for the sake; वा or; तत् that; तामसम् tāmasa; उदाहृतम् is called.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च, तद्दानं सात्त्विकं स्मृतम् । २० ।

That alms which is given to one who does nothing in return, believing that a gift ought to be made, in a fit place and time, to a worthy person, that alms is accounted pure. (20)

दातव्यम् ought to be given; इति thus; यत् that; दानम् gift; दीयते is given; अनुपकारिणे to the non-requiting; देशे in place; काले in time; च and; पात्रे in (to) a right person; च and; तत् that; दानम् gift; सात्त्विकम् sāttvika; स्मृतम् is remembered.

यत्तु प्रत्युपकारार्थं, फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं, तद्दानं राजसं स्मृतम् । २१ ।

That which is given with a view to receiving in return, or looking for fruit again, or grudgingly, that alms is accounted of passion. (21)

यत् which; तु indeed; प्रत्युपकारार्थम् = प्रत्युपकारस्य अर्थम् of return-benefit, for the sake; फलम् fruit; उद्दिश्य having looked for; वा or; पुनः again; दीयते is given; च and; परिक्लिष्टम् painful (grudgingly); तत् that; दानम् gift; राजसम् rājasa; स्मृतम् is remembered.

अदेशकाले यद्दानं, अपात्रेभ्यश्च, दीयते ।
असत्कृतमवज्ञातं, तत्तामसमुदाहृतम् । २२ ।

That alms which is given at unfit place and time, and to unworthy persons, disrespectfully and contemptuously, that is declared of darkness. (22)

अदेशकाले = न देशे काले च not, in (right) place, and, in (right) time, and; यत् that; दानम् gift; अपात्रेभ्यः to unfit persons; च and; दीयते is given; असत्कृतम् unhonoured; अवज्ञातम् condemned; तत् that; तामसम् tāmasa; उदाहृतम् is called.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा । २३ ।

'Aum Tat Sat,' this has been considered to be the threefold designation of the Eternal. By that were ordained of old brāhmaṇa-s, Veda-s, and sacrifices. (23)

ओं तत् सत् Aum, Tat (That), Sat (Being); इति thus; निर्देशः designation; ब्रह्मणः of Brahma; त्रिविधः threefold; स्मृतः remembered; ब्राह्मणाः brāhmaṇa-s; तेन by this; वेदाः Veda-s; च and; यज्ञाः sacrifices; च and; विहिताः ordained; पुरा formerly.

तस्मादोमित्युदाहृत्य, यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते, विधानोक्ताः, सततं ब्रह्मवादिनाम् । २४ ।

Therefore with pronunciation of 'Aum' acts of sacrifice, gift and austerity, as laid down in scripture-ordinance are always commenced by knowers of the Eternal. (24)

तस्मात् therefore; ओम् Aum; इति thus; उदाहृत्य having uttered; यज्ञदानतपःक्रियाः = यज्ञस्य च दानस्य च तपसः च क्रियाः of sacrifice, and, of gift, and, of austerity, and, acts; प्रवर्तन्ते go forth; विधानोक्ताः = विधानेन उक्ताः by ordinance said; सततम् always; ब्रह्मवादिनाम् of Brahma-declarers.

तदित्यनभिसंधाय फलं, यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः, क्रियन्ते मोक्षकाङ्क्षिभिः । २५ ।

By (thought of) 'Tat' (That) putting away all wish for fruit, are performed the various acts of sacrifice, austerity and gift, by those desiring liberation. (25)

तत् Tat (That); इति thus; अनभिसंधाय having not wished for; फलम् fruit; यज्ञतपःक्रियाः acts of sacrifice and austerity; दानक्रियाः acts of gift; च and; विविधाः various; क्रियन्ते are done; मोक्षकाङ्क्षिभिः = मोक्षस्य काङ्क्षिभिः of liberation, by desirers.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः, पार्थ, युज्यते । २६ ।

'SAT' is used in the sense of reality and of goodness; likewise, O Pārtha!, the word 'SAT' is used in the sense of a righteous deed. (26)

सद्भावे in (the sense of) the really Existent; साधुभावे in (for) goodness; च and; सत् Sat (Being); इति thus; एतत् this; प्रयुज्यते is spoken; प्रशस्ते in (for) praiseworthy; कर्मणि in action; तथा also; सच्छब्दः = सत् इति शब्दः Sat (Being), thus, word; पार्थ O Pārtha; युज्यते is used.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते । २७ ।

Steadfastness in sacrifice, austerity and gift is also called 'SAT,' and action for the sake of That is also named 'SAT'. (27)

यज्ञे in sacrifice; तपसि in austerity; दाने in gift; च and; स्थितिः firmness; सत् Sat (true); इति thus; च and; उच्यते is called; कर्म action; च and; एव even; तदर्थीयम् = सः अर्थः यस्य तत् That, meaning (sake), whose, it; सत् Sat (Being); इति thus; एव even; अभिधीयते is named.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।
असदित्युच्यते, पार्थ, न च तत्प्रेत्य नो इह। २८।

Whatsoever is wrought without faith, oblation, gift, austerity, or other deed, 'Asat' it is called, O Pārtha!; it is nought, here or hereafter. (28)

अश्रद्धया by without-faith; हुतम् offered; दत्तम् given; तप: austerity; तप्तम् suffered; कृतम् done; च and; यत् which; असत् A-sat (untrue); इति thus; उच्यते is called; पार्थ O Pārtha; न not; च and; तत् that; प्रेत्य having gone (hereafter); नो not; इह here.

इति श्रीमद्भगवद्गीतासु० श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्याय:

Thus in glorious BHAGAVAD GĪTĀ . . . seventeenth discourse, entitled:

YOGA OF DIVISION OF THREEFOLD FAITH

EIGHTEENTH DISCOURSE

अर्जुन उवाच ।

संन्यासस्य, महाबाहो, तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च, हृषीकेश, पृथक् , केशिनिषूदन । १ ।

Arjuna said:

I desire, O mighty armed!, to know severally the essence of renunciation. O Hṛṣīkeśa!, and of relinquishment, O Keśiniṣūdana! (1)

संन्यासस्य of renunciation; महाबाहो O mighty-armed; तत्त्वम् the essence, the 'that-ness,' the exact truth; इच्छामि (I) wish; वेदितुम् to know; त्यागस्य of abandonment; च and; हृषीकेश O Hṛṣīkeśa; पृथक् severally; केशिनिषूदन = केशिनः निषूदन of Keśi, O slayer.

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः । २ ।

The Blessed Lord said:

Sages have known as renunciation the renouncing of desire-prompted works; relinquishing of the fruit of all actions is called relinquishment by the wise. (2)

काम्यानाम् (of) desireful, desire-motived; कर्मणाम् of actions; न्यासम् renouncing; संन्यासम् renunciation; कवय: poets; विदु: know; सर्वकर्मफलत्यागम् = सर्वेषां कर्मणां फलस्य त्यागम् (of) all, of works, of fruit, renunciation; प्राहु: declare; त्यागम् abandonment; विचक्षणा: the wise.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे । ३ ।

'Action should be relinquished as an evil,' declare some thoughtful men; 'acts of sacrifice, gift, and austerity should not be relinquished,' say others. (3)

त्याज्यम् should be abandoned; दोषवत् full of evil; इति thus; एके ones (some); कर्म action; प्राहु: say; मनीषिण: the wise; यज्ञदानतप:कर्म acts of sacrifice, gift, and austerity; न not; त्याज्यम् to be abandoned; इति thus; च and; अपरे others.

निश्चयं शृणु मे तत्र त्यागे, भरतसत्तम ।
त्यागो हि, पुरुषव्याघ्र, त्रिविधः संप्रकीर्तितः । ४ ।

Hear My conclusion as to that relinquishment, O best of Bharata-s!: relinquishment, O tiger of men!, has been explained as threefold. (4)

निश्चयम् settled conclusion; शृणु hear; मे my; तत्र there; त्यागे in (respect of) abandonment; भरतसत्तम O best of Bharata-s; त्याग: abandonment; हि indeed; पुरुष-व्याघ्र O tiger (best) of men; त्रिविध: threefold; संप्रकीर्तित: is declared.

यज्ञदानतपःकर्म न त्याज्यं, कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् । ५ ।

Acts of sacrifice, gift, and austerity should not be relinquished, but should be performed; sacrifice, gift, and also austerity are the purifiers of the intelligent. (5)

यज्ञदानतपःकर्म acts of sacrifice, gift, and austerity; न not; त्याज्यम् should be abandoned; कार्यम् to be done; एव even; तत् that; यज्ञः sacrifice; दानम् gift; तपः austerity; च and; एव even; पावनानि purifiers; मनीषिणाम् of the wise.

एतान्यपि तु कर्माणि, सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे, पार्थ, निश्चितं मतमुत्तमम् । ६ ।

But even these actions should be done leaving aside attachment and fruit, O Pārtha!; that is my certain and best belief. (6)

एतानि these; अपि also; तु indeed; कर्माणि actions; सङ्गम् attachment; त्यक्त्वा having abandoned; फलानि fruits; च and; कर्तव्यानि to be done (obligatory); इति thus; मे my; पार्थ O Pārtha; निश्चितम् certain; मतम् opinion; उत्तमम् best.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः । ७ ।

Verily renunciation of actions that are prescribed is not proper; the relinquishment thereof from delusion is said to be of darkness. (7)

नियतस्य of prescribed, ordained; तु indeed; संन्यासः renunciation; कर्मणः of action; न not: उपपद्यते befits; मोहात् from delusion; तस्य of that; परित्यागः abandonment; तामसः tāmasa; परिकीर्तितः is declared.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् । ८ ।

He who relinquisheth an action as troublesome, from fear of physical suffering, thus performing a passionate relinquishment, obtaineth not the fruit of relinquishment. (8)

दुःखम् pain, painful, troublesome; इति thus; एव even; यत् which; कर्म action; कायक्लेशभयात् = कायस्य क्लेशस्य भयात् of body, of pain, from fear; त्यजेत् may abandon; सः he; कृत्वा having done; राजसम् rājasa; त्यागम् abandonment; न not; एव even; त्यागफलम् = त्यागस्य फलम् of abandonment, the fruit; लभेत् (लभेत) may obtain.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव, स त्यागः सात्त्विको मतः । ९ ।

The prescribed action which is performed, as 'what ought to be done,' O Arjuna!, relinquishing attachment and also fruit, that relinquishment is regarded as pure. (9)

कार्यम् ought to be done; इति thus; एव even; यत् which; कर्म action; नियतम् prescribed; क्रियते is done; अर्जुन O Arjuna; सङ्गम् attachment; त्यक्त्वा having

abandoned; फलम् fruit; च and; एव even; सः that; त्यागः abandonment; सात्त्विकः sāttvika; मतः is thought.

न द्वेष्ट्यकुशलं कर्म, कुशले नानुषज्जते ।
त्यागी, सत्त्वसमाविष्टो, मेधावी छिन्नसंशयः । १० ।

The relinquisher pervaded by purity, intelligent and with doubts cut away, hateth not unpleasurable action nor is attached to pleasurable. (10)

न not; द्वेष्टि hates; अकुशलम् unpleasant; कर्म action; कुशले in (to) pleasant; न not; अनुषज्जते is attached; त्यागी abandoner; सत्त्वसमाविष्टः sattva-pervaded; मेधावी intelligent; छिन्नसंशयः = छिन्नः संशयः यस्य सः cut, doubt, whose, he.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते । ११ ।

Nor indeed can embodied beings completely relinquish action; verily he who relinquisheth the fruit of action, he is said to be a relinquisher. (11)

न not; हि indeed; देहभृता = देहं बिभर्ति यः तेन body, wears, who, by him; शक्यम् possible; त्यक्तुम् to abandon; कर्माणि actions; अशेषतः without remainder; यः who; तु indeed; कर्मफलत्यागी = कर्मणः फलस्य त्यागी of action, of fruit, abandoner; सः he; त्यागी abandoner; इति thus; अभिधीयते is called.

अनिष्टमिष्टं मिश्रं च, त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य, न तु संन्यासिनां क्वचित् । १२ ।

Good, evil and mixed—threefold is the fruit of action hereafter for the non-relinquisher; but there is none ever for the renouncer. (12)

अनिष्टम् unwished, undesirable; इष्टम् wished, desirable; मिश्रम् mixed; च and; त्रिविधम् threefold; कर्मण: of action; फलम् the fruit; भवति is; अत्यागिनाम् of non-abandoners; प्रेत्य having departed (hereafter); न not; तु indeed; संन्यासिनाम् of renouncers; क्वचित् anywhere.

पञ्चैतानि, महाबाहो, कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि, सिद्धये सर्वकर्मणाम् । १३ ।

These five causes, O mighty-armed!, learn of Me as declared in Sāṃkhya for the accomplishment of all actions: (13)

पञ्च five; एतानि these; महाबाहो O mighty-armed; कारणानि causes; निबोध learn; मे of Me; सांख्ये in Sāṃkhya; कृतान्ते [1] = कृतस्य अन्त: यत्र तस्मिन् of action, the end, where, in that; प्रोक्तानि (are) declared; सिद्धये for success; सर्वकर्मणाम् = सर्वेषां कर्मणाम् (of) all, of actions.

अधिष्ठानं तथा कर्ता, करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा, दैवं चैवात्र पञ्चमम् । १४ ।

The body, the actor, various organs, diverse kinds of energies, and presiding deities also, the fifth. (14)

[1] कृतान्ते may also possibly mean, 'At the end of Kṛta or Satya yuga,' by Kapila; *Gītā* repeatedly makes 'historical' references.

अधिष्ठानम् body; तथा also; कर्ता doer; करणम् organ; च and; पृथग्विधम् severally, of different kinds; विविधाः various; च and; पृथक् several; चेष्टाः activities (movements, efforts, volitions); दैवम् divinity (or destiny); च and; एव even; अत्र here; पञ्चमम् fifth.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा, पञ्चैते तस्य हेतवः । १५ ।

Whatever action a man performeth by his body, speech and mind, whether right or the reverse, these five are the cause thereof. (15)

शरीरवाङ्मनोभिः = शरीरेण च वाचा च मनसा च with body, and, with speech, and, with mind, and; यत् which; कर्म action; प्रारभते begins, undertakes; नरः a man; न्याय्यम् just; वा or; विपरीतम् evil; वा or; पञ्च five; एते these; तस्य of that; हेतवः causes.

तत्रैवं सति, कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वात्, न स पश्यति दुर्मतिः । १६ ।

That being so, he who—owing to untrained Reason—looketh on himself (*i.e.*, his individual self) alone (or, on the One Self) as the actor, he, of perverted intelligence, verily seeth not. (16)

तत्र there; एवम् thus; सति (in) being; कर्तारम् actor; आत्मानम् the (individual) self (or, Self); केवलम् alone, the one; तु indeed; यः who; पश्यति sees; अकृतबुद्धित्वात् = न कृता बुद्धिः येन, तस्य भावात् not, achieved, intelligence,

by whom, of him, from the condition; न not; सः he; पश्यति sees; दुर्मतिः evil-minded.

यस्य नाहंकृतो भावो, बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाल्लोकान्न हन्ति न निबध्यते । १७ ।

He who is free from the egoistic notion, whose Reason is not affected, though he slays these peoples, he slayeth not, nor is bound. (17)

यस्य of whom; न not; अहंकृतः egoistic; भावः mood, feeling, notion; बुद्धिः reason; यस्य of whom; न not; लिप्यते is affected; हत्वा having slain; अपि also, even; सः he; इमान् these; लोकान् peoples (worlds); न not; हन्ति slays; न not; निबध्यते is bound.

ज्ञानं ज्ञेयं परिज्ञाता, त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति, त्रिविधः कर्मसंग्रहः । १८ ।

Knowledge, knowable and knower, (constitute) the threefold impulse to action;[1] organ, action, actor, (make) the threefold constituents of action. (18)

ज्ञानम् knowledge; ज्ञेयम् knowable; परिज्ञाता knower; त्रिविधा threefold; कर्मचोदना = कर्मणः चोदना to action, incentive; करणम् organ; कर्म action; कर्ता actor; इति thus; त्रिविधः threefold; कर्मसंग्रहः = कर्मणः संग्रहः of action, assemblage.

[1] *i.e.*, stimulus to action arises from some knowledge, or from some object of knowledge, or from within the knower himself.

ज्ञानं कर्म च कर्ता च, त्रिधैव, गुणभेदतः।
प्रोच्यन्ते गुणसंख्याने यथावत्, शृणु तान्यपि। १९।

Knowledge, action, and actor in the category of qualities are also said to be severally threefold, from the difference of qualities; hear thou duly these also. (19)

ज्ञानम् knowledge; कर्म action; च and; कर्ता actor; च and; त्रिधा threefold; एव even; गुणभेदतः = गुणानां भेदतः of guṇa-s, from the division; प्रोच्यन्ते are said; गुणसंख्याने = गुणानां संख्याने of guṇa-s, in the enumeration or description; यथावत् exactly; शृणु hear; तानि these; अपि also.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।
अविभक्तं विभक्तेषु, तज्ज्ञानं विद्धि सात्त्विकम्। २०।

That by which (the seer) sees one indestructible Being in all beings, (Unity in diversity), inseparate in the separated, know thou that knowledge as pure. (20)

सर्वभूतेषु in all beings; येन by which; एकम् one; भावम् being; अव्ययम् indestructible; ईक्षते sees; अविभक्तम् inseparate; विभक्तेषु in the separate; तत् that; ज्ञानम् wisdom; विद्धि know; सात्त्विकम् sāttvika.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्।
वेत्ति, सर्वेषु, भूतेषु, तज्ज्ञानं विद्धि राजसम्। २१।

But that knowledge which regardeth the manifold existences of different kinds in all beings as separate,

(diversity without Unity) that knowledge know thou as of passion; (21)

पृथक्त्वेन by separateness; तु indeed; यत् which; ज्ञानम् knowledge; नाना various; भावान् natures, moods, modes, existences; पृथग्विधान् of various kinds; वेत्ति knows; सर्वेषु (in) all; भूतेषु in beings; तत् that; ज्ञानम् knowledge; विद्धि know; राजसम् rājasa.

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च, तत्तामसमुदाहृतम् । २२ ।

While that which clingeth to each one thing as if it were the whole, without reason, without grasping the reality, narrow, that is declared to be dark. (22)

यत् which; तु indeed; कृत्स्नवत् like the whole; एकस्मिन् in one; कार्ये in action; सक्तम् attached; अहैतुकम् (अहेतुकम्) without cause; अतत्त्वार्थवत् without essential significance; अल्पम् small; च and; तत् that; तामसम् tāmasa; उदाहृतम् is called.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना, कर्म यत्, तत्सात्त्विकमुच्यते । २३ ।

An action which is ordained, done by one undesirous of fruit, devoid of attachment, without love or hate, that is called pure. (23)

नियतम् prescribed; सङ्गरहितम् = सङ्गेन रहितम् by (of) attachment, devoid; अरागद्वेषतः = न रागात् वा द्वेषात् वा not, from love, or, from hate, or; कृतम् done; अफलप्रेप्सुना = न

फलस्य प्रेप्सुना not, of fruit, by desirer; कर्म action; यत् which; तत् that; सात्त्विकम् sāttvika; उच्यते is called.

यत्तु कामेप्सुना कर्म, साहंकारेण वा पुनः।
क्रियते, बहुलायासं, तद्राजसमुदाहृतम्। २४।

But that action which is done by one longing for fulfilment of desires, or again with egoism, with much effort, that is declared to be passionate. (24)

यत् which; तु indeed; कामेप्सुना = कामस्य ईप्सुना of desire, by wishful to obtain; कर्म action; साहंकारेण = अहंकारः यस्य अस्ति तेन egoism (pride), whose, is, by him; वा or; पुनः again; क्रियते is done; बहुलायासम् = बहुलः आयासः यस्मिन् तत् great, labour, in which, that; तत् that; राजसम् rājasa; उदाहृतम् is called.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम्।
मोहादारभ्यते कर्म यत्, तत्तामसमुच्यते। २५।

Action undertaken from delusion, without regard to capacity and to consequences—loss and injury to others—that is declared to be dark. (25)

अनुबन्धम् consequence; क्षयम् loss; हिंसाम् injury; अनपेक्ष्य without regarding; च and; पौरुषम् exertion (or ability, capacity); मोहात् from delusion; आरभ्यते is begun; कर्म action; यत् which; तत् that; तामसम् tāmasa; उच्यते is called.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः, कर्ता सात्त्विक उच्यते । २६ ।

Liberated from attachment, not egoistic, endowed with firmness and confidence, unchanged by success or failure, that actor is called pure. (26)

मुक्तसङ्गः = मुक्तः सङ्गः येन सः abandoned, attachment, by whom, he; अनहंवादी = न अहं वदति यः not, I, says, he who; धृत्युत्साहसमन्वितः = धृत्या च उत्साहेन च समन्वितः with firmness, and, with confidence, and, endowed; सिद्ध्यसिद्ध्योः = सिद्धौ च असिद्धौ च in success, and, in failure, and; निर्विकारः unchanged; कर्ता actor; सात्त्विकः sāttvika; उच्यते is called.

रागी कर्मफलप्रेप्सुः, लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता, राजसः परिकीर्तितः । २७ ।

Impassioned, desiring to obtain the fruit of actions, greedy, harmful, impure, moved by joy and sorrow, such an actor is pronounced passionate. (27)

रागी passionate; कर्मफलप्रेप्सुः = कर्मणां फलस्य प्रेप्सुः of actions, of fruit, desirous; लुब्धः greedy; हिंसात्मकः = हिंसा आत्मनि यस्य सः cruelty, in self, whose, he; अशुचिः impure; हर्षशोकान्वितः = हर्षेण च शोकेन च अन्वितः with joy, and, with sorrow, and, followed; कर्ता actor; राजसः rājasa; परिकीर्तितः is named.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च, कर्ता तामस उच्यते । २८ ।

Discordant, vulgar, stubborn, deceitful, malicious, indolent, despairful, procrastinating, that actor is called dark. (28)

अयुक्तः unbalanced; प्राकृतः vulgar; स्तब्धः stubborn; शठः wicked, cheating; नैष्कृतिकः malicious, capable of low or mean action; अलसः lazy; विषादी despairing, easily depressed; दीर्घसूत्री procrastinating च and; कर्ता actor; तामसः tāmasa; उच्यते is called.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन, धनंजय । २९ ।

The division of reason and of firmness also, threefold according to the qualities, hear thou related, unreservedly and severally, O Dhanaṃjaya. (29)

बुद्धेः of reason; भेदम् division; धृतेः of firmness; च and; एव even; गुणतः from (according to) qualities; त्रिविधम् threefold; शृणु hear; प्रोच्यमानम् being declared; अशेषेण without remainder; पृथक्त्वेन by severalness, severally; धनंजय O Dhanaṃjaya.

प्रवृत्तिं च निवृत्तिं च, कार्याकार्ये, भयाभये ।
बन्धं मोक्षं च, या वेत्ति बुद्धिः सा, पार्थ, सात्त्विकी । ३० ।

That which knoweth activity and abstinence, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that reason is pure, O Pārtha. (30)

प्रवृत्तिम् forthgoing; pursuit; च and; निवृत्तिम् return, renunciation; च and; कार्याकार्ये = कार्यं च अकार्यं च

right-doing, and, wrong-doing, and; भयाभये = भयं च अभयं च fear, and, fearlessness, and; बन्धम् bondage; मोक्षम् liberation; च and; या which वेत्ति knows; बुद्धिः reason; सा that; पार्थ O Pārtha; सात्त्विकी sāttvika.

यया धर्ममधर्मं च, कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति, बुद्धिः सा, पार्थ, राजसी । ३१ ।

That by which one understandeth awry Right and wrong, and also what ought to be done and what ought not to be done, that reason, O Pārtha!, is passionate. (31)

यया by which; धर्मम् right; अधर्मम् wrong; च and; कार्यम् what should be done; च and; अकार्यम् what should not be done; एव even; च and; अयथावत् incorrectly; प्रजानाति understands; बुद्धिः reason; सा that; पार्थ O Pārtha; राजसी rājasa.

अधर्मं धर्ममिति या मन्यते, तमसावृता ।
सर्वार्थान्विपरीतांश्च, बुद्धिः सा, पार्थ तामसी । ३२ ।

That which, enwrapped in darkness, thinketh wrong to be right, and seeth all things perverted, that reason, O Pārtha!, is of darkness. (32)

अधर्मम् wrong; धर्मम् right; इति thus; या which; मन्यते thinks, तमसा with darkness; आवृता covered; सर्वार्थान् = सर्वान् अर्थान् all, things; विपरीतान् perverted; च and; बुद्धिः reason; सा that; पार्थ O Pārtha; तामसी tāmasa.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या, धृतिः सा, पार्थ सात्त्विकी । ३३ ।

The unwavering firmness by which, through yoga, one restraineth the activity of the mind, of the life-breaths, and of the sense-organs, that firmness, O Pārtha!, is pure. (33)

धृत्या by firmness; यया (by) which, धारयते holds; मनःप्राणेन्द्रियक्रियाः = मनसः च प्राणानां च इन्द्रियाणां च क्रियाः of mind, and, of life-breaths, and, of sense-organs, and, actions; योगेन by yoga; अव्यभिचारिण्या (by) unwavering; धृतिः firmness; सा that; पार्थ O Pārtha; सात्त्विकी sāttvika.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी, धृतिः सा, पार्थ, राजसी । ३४ ।

But the firmness, O Arjuna!, by which, from attachment desirous of fruit, one holdeth fast duty, desire and wealth, that firmness, O Pārtha!, is passionate. (34)

यया (by) which; तु indeed; धर्मकामार्थान् = धर्मः च कामः च अर्थः च तान् duty, and, pleasure, and, wealth, and, them; धृत्या by firmness; धारयते holds; अर्जुन O Arjuna; प्रसङ्गेन by attachment; फलाकाङ्क्षी = फलस्य आकाङ्क्षी of fruit, desirous; धृतिः firmness; सा that; पार्थ O Pārtha; राजसी rājasa.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा, धृतिः सा, पार्थ, तामसी । ३५ ।

That by which one from stupidity doth not abandon sleep, fear, grief, despair, and also vanity, that firmness, O Pārtha!, is dark. (35)

यया by which; स्वप्नम् sleep; भयम् fear; शोकम् grief; विषादम् despair; मदम् intoxication; एव even; च and; न not; विमुञ्चति abandons; दुर्मेधा: evil-witted; धृति: firmness; सा that; पार्थ O Pārtha; तामसी tāmasa.

सुखं त्विदानीं त्रिविधं शृणु मे, भरतर्षभ ।
अभ्यासाद्रमते यत्र, दुःखान्तं च निगच्छति । ३६ ।

And now the threefold kinds of pleasure hear thou from Me, O bull of Bharata-s! That in which one by practice rejoiceth, and which putteth an end to pain; (36)

सुखम् pleasure; तु indeed; इदानीम् now; त्रिविधम् threefold; शृणु hear; मे of Me; भरतर्षभ O bull of Bharata-s; अभ्यासात् from practice; रमते rejoices; यत्र where; दुःखान्तम् = दुःखस्य अन्तम् of pain, the end; च and; निगच्छति goes.

यत्तदग्रे विषमिव, परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् । ३७ ।

Which at first is as venom but in the end is as nectar; that pleasure is said to be pure, born of the blissful knowledge of Self. (37)

यत् which; तत् that; अग्रे in beginning; विषम् poison; इव like; परिणामे in end; अमृतोपमम् = अमृतम् उपमा यस्य

तत् nectar, simile, whose, it; तत् that; सुखम् pleasure; सात्त्विकम् sāttvika; प्रोक्तम् is called; आत्मबुद्धिप्रसादजम् = आत्मन: बुद्धे: प्रसादात् जातम of Self, of knowledge, from placidity, (lucidity), born.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव, तत्सुखं राजसं स्मृतम् । ३८ ।

That which from the union of the senses with their objects at first is as nectar, but in the end is like venom, that pleasure is accounted passionate. (38)

विषयेन्द्रियसंयोगात् = विषयै: इन्द्रियाणां संयोगात् with objects, of senses, from union; यत् which; तत् that; अग्रे in beginning; अमृतोपमम् like nectar; परिणामे in end; विषम् poison; इव like; तत् that; सुखम् pleasure; राजसम् rājasa; स्मृतम् remembered.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं, तत्तामसमुदाहृतम् । ३९ ।

That pleasure which both at first and afterwards is delusive of the self, arising from sleep, indolence and heedlessness, that is declared tāmasa. (39)

यत् which; अग्रे in the beginning; च and; अनुबन्धे in the consequence; च and; सुखम् pleasure; मोहनम् delusive; आत्मन: of the self; निद्रालस्यप्रमादोत्थम् = निद्रा च आलस्यं च प्रमाद: च, तेभ्य: उत्थितम् sleep, and, sloth, and, heedlessness, and, from them, risen; तत् that; तामसम् tāmasa; उदाहृतम् is called.

न तदस्ति पृथिव्यां वा, दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः । ४० ।

There is not an entity, either on earth or again in heaven among the Shining Ones, that is free from these three qualities, born of Matter. (40)

न not; तत् that; अस्ति is; पृथिव्याम् in the earth; वा or; दिवि in heaven; देवेषु among gods; वा or; पुनः again; सत्त्वम् a being; प्रकृतिजैः by (from) Nature-born; मुक्तम् freed; यत् which; एभिः from these; स्यात् may be; त्रिभिः from three; गुणैः by (from) qualities.

ब्राह्मणक्षत्रियविशां शूद्राणां च, परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः । ४१ ।

Of brāhmaṇa-s, kṣattriya-s, vaiśya-s, and śūdra-s, O consumer of foes!, the duties have been divided according to the qualities, born of their own natures. (41)

ब्राह्मणक्षत्रियविशाम् = ब्राह्मणानां च क्षत्रियाणां च विशां च of brāhmaṇa-s, and, of kṣattriya-s, and, of vaiśya-s, and; शूद्राणाम् of śūdra-s; च and; परंतप = परान् तपति यः (हे), enemies, consumes, he who (O); कर्माणि actions; प्रविभक्तानि (have been) divided; स्वभावप्रभवैः = स्वभावात् प्रभवः येषां तैः from own natures, origin, whose, by them; गुणैः by qualities.

शमो दमस्तपः शौचं, क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं, ब्रह्मकर्म स्वभावजम् । ४२ ।

Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, wisdom, knowledge, faith are brāhmaṇa-duty, born of his own nature. (42)

शम: calm; दम: self-control; तप: austerity; शौचम् purity; क्षान्ति: forgiveness; आर्जवम् rectitude, straightness; एव even; च and; ज्ञानम् wisdom; विज्ञानम् knowledge; आस्तिक्यम् belief; ब्रह्मकर्म = ब्रह्मण: कर्म of brāhmaṇa, action; स्वभावजम् = स्वभावात् जातम् from self-nature (constitution, temperament, disposition, character) born.

शौर्यं तेजो धृतिर्दाक्ष्यं, युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च, क्षात्त्रं कर्म स्वभावजम् । ४३ ।

Prowess, splendour, firmness, dexterity, and also not flying from battle, generosity, and the ruler-nature are kṣattriya-duty, born of his own nature. (43)

शौर्यम् prowess; तेज: splendour; धृति: firmness; दाक्ष्यम् dexterity; युद्धे in battle; च and; अपि also; अपलायनम् not fleeing; दानम् gift; ईश्वरभाव: = ईश्वरस्य भाव: of ruler, lord, nature; च and; क्षात्त्रम् belonging to kṣattriya; कर्म action; स्वभावजम् own nature born.

कृषिगौरक्ष्यवाणिज्यं, वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म, शूद्रस्यापि स्वभावजम् । ४४ ।

Ploughing, protection of cattle, and trade are vaiśya-duty, born of his own nature. Action of the nature of service is śūdra-duty, born of his own nature. (44)

कृषिगौरक्ष्य (गोरक्षा) वाणिज्यम् = कृषिः च गौरक्ष्यं (वा गोरक्षा) च वाणिज्यं च ploughing, and, cattle-protection, and, trade, and; वैश्यकर्म = वैश्यानां कर्म of vaiśya-s, action; स्वभावजम् own nature born; परिचर्यात्मकम् = परिचर्या आत्मा यस्य तत् service, nature, whose, that; कर्म action; शूद्रस्य of śūdra; अपि also; स्वभावजम् own nature born.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु । ४५ ।

Man reacheth perfection by each being intent on his own duty. Listen thou how perfection is won by him who is intent on his own duty. (45)

स्वे in own; स्वे in own; कर्मणि in action; अभिरतः engaged; संसिद्धिम् perfection; लभते obtains; नरः man; स्वकर्मनिरतः = स्वस्य कर्मणि निरतः of own, in action, occupied, intently engaged; सिद्धिम् perfection; यथा how; विन्दति finds; तत् that; शृणु hear.

यतः प्रवृत्तिर्भूतानां, येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य, सिद्धिं विन्दति मानवः । ४६ ।

He from Whom is emanation of beings, by Whom all this is pervaded, worshipping Him by his own duty a man winneth perfection. (46)

यतः from Whom; प्रवृत्तिः forthcoming; भूतानाम् of beings; येन by Whom; सर्वम् all; इदम् this; ततम् spread; स्वकर्मणा by performance of his own action (duty); तम् Him; अभ्यर्च्य having worshipped; सिद्धिम् perfection; विन्दति finds; मानवः man.

श्रेयान् स्वधर्मो विगुणः, परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्, नाप्नोति किल्बिषम् । ४७ ।

Better is one's own duty, though destitute of merits, than the well executed duty of another. He who doeth the duty laid down by his own nature incurreth not sin. (47)

श्रेयान् better; स्वधर्मः own duty; विगुणः without quality; परधर्मात् = परस्य धर्मात् of another, than duty; स्वनुष्ठितात् (than) well practised; स्वभावनियतम् = स्वभावेन नियतम् by own nature ordained; कर्म action; कुर्वन् doing; न not; आप्नोति obtains; किल्बिषम् sin.

सहजं कर्म, कौन्तेय, सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः । ४८ ।

Congenital duty, O son of Kuntī!, though defective, ought not to be abandoned. All undertakings indeed are clouded by defects as fire by smoke. (48)

सहजम् congenital; कर्म action; कौन्तेय O Kaunteya; सदोषम् with fault; अपि even; न not; त्यजेत् let (him) abandon; सर्वारम्भाः = सर्वे आरम्भाः all, beginnings, undertakings; हि indeed; दोषेण by fault; धूमेन by smoke; अग्निः fire; इव like; आवृताः enwrapped.

असक्तबुद्धिः सर्वत्र, जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति । ४९ ।

He whose reason is everywhere unattached, the self subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from obligation. (49)

असक्तबुद्धिः = असक्ता बुद्धिः यस्य सः unattached, mind whose, he; सर्वत्र everywhere; जितात्मा = जितः आत्मा यस्य सः conquered, self, whose, he; विगतस्पृहः = विगता स्पृहा यस्मात् सः gone, desire, from whom, he; नैष्कर्म्यसिद्धिम् = निर्गतानि कर्माणि यस्मात् सः (निष्कर्मा) तस्य भावः (नैष्कर्म्यम्)[1] तस्य सिद्धिम् gone, actions, from whom, he (actionless), his condition, (actionlessness) of that, perfection; परमाम् highest; संन्यासेन by renunciation; अधिगच्छति obtains.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव, कौन्तेय, निष्ठा ज्ञानस्य या परा । ५० ।

How he who hath attained perfection obtaineth the ETERNAL, that highest state of wisdom learn thou from Me, only succinctly, O Kaunteya. (50)

सिद्धिम् perfection; प्राप्तः attained; यथा as; ब्रह्म Brahma; तथा so; आप्नोति obtains; निबोध learn; मे of Me; समासेन by summary; एव even; कौन्तेय O Kaunteya; निष्ठा final state; ज्ञानस्य of wisdom; या which; परा highest.

बुद्ध्या विशुद्धया युक्तो, धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा, रागद्वेषौ व्युदस्य च । ५१ ।

[1] *Naiṣkarmya* does not mean 'absence of action'; the word for that is अकर्म (see ii, 47; iii, 5, 8; iv, 16, 17, 18, etc.); as the word for bad, wrong, or unlawful action is विकर्म, or दुष्कर्म or कुकर्म. नैष्कर्म्यम् means the absence of only such action as creates new bonds, new debts and assets, new soul-ties of passion. Action which repays debts, cancels assets, undoes ties, is included in नैष्कर्म्यम्.

United to the reason, purified, controlling the self by firmness, having abandoned sound and other objects (of senses), having laid aside passion and malice, (51)

बुद्ध्या by reason; विशुद्धया (by) purified; युक्तः united, possessed of; धृत्या by firmness; आत्मानम् self; नियम्य having controlled; च and; शब्दादीन् = शब्दः आदिः येषां तान् hearing, beginning, whose, they; विषयान् objects (of senses); त्यक्त्वा having abandoned (desire for); रागद्वेषौ = रागं च द्वेषं च passion, and, hatred, and; व्युदस्य having thrown off च and,

विविक्तसेवी लघ्वाशी, यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं, वैराग्यं समुपाश्रितः । ५२ ।

Dwelling in solitude, abstemious, speech and body and mind subdued, constantly fixed in meditation and yoga, taking refuge in dispassion. (52)

विविक्तसेवी = विविक्तं सेवते यः solitude, serves, he who; लघ्वाशी = लघु अश्नाति यः little, eats, he who; यतवाक्काय-मानसः = यतानि वाक् च कायः च मानसं च यस्य सः controlled, speech, and, body, and, mind, whose, he; ध्यानयोगपरः = ध्यानं च योगः च (ध्यानयोगौ) परौ यस्य सः meditation, and, yoga, and, highest or supreme, whose, he; नित्यम् always; वैराग्यम् dispassion; समुपाश्रितः taking refuge in.

अहंकारं बलं दर्पं, कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो, ब्रह्मभूयाय कल्पते । ५३ ।

Having cast aside egoism, violence, arrogance, lust, hate, covetousness, selfless and peaceful—he is fit to become the ETERNAL. (53)

अहंकारम् egoism; बलम् strength (violence); दर्पम् arrogance; कामम् desire; क्रोधम् anger; परिग्रहम् property, (possessiveness, covetousness); विमुच्य having abandoned; निर्मम: without mine-ness; शान्त: peaceful; ब्रह्मभूयाय = ब्रह्मण: भूयाय of Brahma, for the nature, the greatness; कल्पते is fit.

ब्रह्मभूतः प्रसन्नात्मा, न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु, मद्भक्तिं लभते पराम् । ५४ ।

Becoming Brahma, serene in Self, he neither grieveth nor desireth; the same to all beings he obtaineth supreme devotion unto Me. (54)

ब्रह्मभूत: Brahma-become; प्रसन्नात्मा = प्रसन्न: आत्मा यस्य स: tranquil, self, whose, he; न not; शोचति grieves; न not; काङ्क्षति desires; सम: equal; सर्वेषु among all; भूतेषु among beings; मद्भक्तिम् = मयि भक्तिम् in Me, devotion; लभते obtains; पराम् highest.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा, विशते तदनन्तरम् । ५५ ।

By devotion he knoweth Me in essence, who and what I am; having thus known Me in essence he forthwith entereth into the Supreme. (55)

भक्त्या by devotion; माम् Me; अभिजानाति (he) knows; यावान् how much; य: who; च and; अस्मि (I) am; तत्त्वत: essentially; तत: thence; माम् Me; तत्त्वत: essentially; ज्ञात्वा having known; विशते (he) enters; तस्य of that (knowing); अनन्तरम् without interval, (immediately after).

सर्वकर्माण्यपि सदा कुर्वाणो, मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् । ५६ ।

Though ever performing all actions, taking refuge in Me, by My grace he obtaineth the eternal indestructible abode. (56)

सर्वकर्माणि = सर्वाणि कर्माणि all, actions; अपि also; सदा always; कुर्वाणः doing; मद्व्यपाश्रयः = अहं व्यपाश्रयः यस्य सः I, refuge, whose, he; मत्प्रसादात् = मम प्रसादात् My, by favour; अवाप्नोति obtains; शाश्वतम् eternal; पदम् goal; अव्ययम् indestructible.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य, मच्चित्तः सततं भव । ५७ ।

Renouncing mentally all works in (*i.e.*, to or on) Me, intent on Me, resorting to the yoga of discrimination, have thy thought ever on Me. (57)

चेतसा with mind; सर्वकर्माणि all actions; मयि in Me; संन्यस्य having renounced; मत्परः intent on Me; बुद्धियोगम् yoga of reason; उपाश्रित्य having taken refuge in; मच्चित्तः = मयि चित्तं यस्य सः in Me, mind, whose, he; सततम् always; भव be.[1]

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि, विनङ्क्ष्यसि । ५८ ।[2]

[1] See v. 7, 8; ix, 27; xviii, 61, etc. 'I (the individual self) do (does) nothing; the Lord (the Universal Self's Nature) does everything; individual selves are but instruments of the Supreme Self.'

[2] Kashmir reading *ahaṃkāram na mokṣyasi*, 'wilt not give up egoism', seems better.

Thinking on Me, thou shalt overcome all obstacles by My grace; but if from egoism thou wilt not listen, (to my advice), thou shalt be destroyed utterly. (58)

मच्चित्तः intent on Me; सर्वदुर्गाणि = सर्वाणि दुर्गाणि all, obstacles; मत्प्रसादात् by My grace; तरिष्यसि (thou) shalt cross over; अथ now (but); चेत् if; त्वम् thou; अहंकारात् from egoism; न not; श्रोष्यसि wilt listen; विनङ्क्ष्यसि (thou) shalt be destroyed.

यदहंकारमाश्रित्य, न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते, प्रकृतिस्त्वां नियोक्ष्यति । ५९ ।

Entrenched in egoism, thou thinkest: 'I will not fight'; to no purpose (is) thy determination; nature will constrain thee. (59)

यत् which; अहंकारम् egoism; आश्रित्य having taken refuge in; न not; योत्स्ये (I) will fight; इति thus; मन्यसे (thou) thinkest; मिथ्या vain; एषः this; व्यवसायः resolution; ते thy; प्रकृतिः nature; त्वाम् thee; नियोक्ष्यति will compel.

स्वभावजेन, कौन्तेय, निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्, करिष्यस्यवशोऽपि तत् । ६० ।

O son of Kuntī!, bound by thine own duty, born of thine own nature, that which from delusion thou desirest not to do, even that helplessly thou shalt perform. (60)

स्वभावजेन by own nature born; कौन्तेय O Kaunteya; निबद्धः bound; स्वेन by own; कर्मणा by action; कर्तुम् to

do; न not; इच्छसि (thou) wishest; यत् which; मोहात् from delusion; करिष्यसि (thou) shalt do; अवशः helpless; अपि also; तत् that.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन, तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया । ६१ ।

The Lord dwelleth in the hearts of all beings, O Arjuna!, by His illusive-Power, causing all beings to revolve, as though mounted on a māyā machine. (61)

ईश्वरः the Lord; सर्वभूतानाम् of all beings; हृद्देशे = हृदः देशे of heart, in place; अर्जुन O Arjuna; तिष्ठति sits; भ्रामयन् turning; सर्वभूतानि all beings; यन्त्रारूढानि = यन्त्रे आरूढानि in (on) machine, mounted; मायया by illusion.

तमेव शरणं गच्छ सर्वभावेन, भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् । ६२ ।

Flee unto Him for shelter with all thy being, O Bhārata!; by His grace thou shalt obtain supreme peace, (and) the everlasting dwelling-place. (62)

तम् to Him; एव even; शरणम् shelter; गच्छ go; सर्वभावेन = सर्वेण भावेन (with) all, with nature; भारत O Bhārata; तत्प्रसादात् = तस्य प्रसादात् His, by grace; पराम् highest; शान्तिम् peace; स्थानम् place; प्राप्स्यसि (thou) shalt obtain; शाश्वतम् everlasting.

इति ते ज्ञानमाख्यातं गुह्याद् गुह्यतरं मया ।
विमृश्यैतदशेषेण, यथेच्छसि तथा कुरु । ६३ ।

Thus hath wisdom, more secret than (all else that is) secret, been declared unto thee by Me; having reflected on it fully, act as thou listest. (63)

इति thus; ते to thee; ज्ञानम् wisdom; आख्यातम् declared; गुह्यात् than secret; गुह्यतरम् more secret; मया by Me; विमृश्य having considered; एतत् this; अशेषेण without remainder; यथा as; इच्छसि (thou) wishest; तथा so; कुरु do.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति, ततो वक्ष्यामि ते हितम् । ६४ ।

Listen thou again to My supreme word, most secret of all; beloved art thou of Me greatly; therefore will I speak for thy benefit. (64)

सर्वगुह्यतमम् = सर्वेभ्यः गुह्यतमम् than all, most secret; भूयः again; शृणु listen; मे My; परमम् highest; वचः word; इष्टः beloved; असि (thou) art; मे of Me; दृढम् strongly; इति thus; ततः thence; वक्ष्यामि (I) will speak; ते thy; हितम् benefit.

मन्मना भव, मद्भक्तो, मद्याजी, मां नमस्कुरु ।
मामेवैष्यसि, सत्यं ते प्रतिजाने, प्रियोऽसि मे । ६५ ।[1]

Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth; thou art dear to Me. (65)

मन्मनाः with mind fixed on (the) Me (the Supreme Self); भव be; मद्भक्तः My devotee; मद्याजी = मां यजते यः

[1] See ix, 34.

to Me, sacrifices, he who; माम् Me; नमस्कुरु salute; माम् to Me; एव even; एष्यसि (thou) shalt come; सत्यम् truth; ते to thee; प्रतिजाने (I) promise; प्रिय: dear; असि (thou) art; मे of me.

सर्वधर्मान्परित्यज्य, मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि, मा शुचः । ६६ ।

Abandoning all duties, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins. (66)

सर्वधर्मान् = सर्वान् धर्मान् all, duties; परित्यज्य having abandoned; माम् to (the) Me; एकम् one; शरणम् refuge; व्रज come; अहम् (the) I; त्वाम् thee; सर्वपापेभ्य: = सर्वेभ्य: पापेभ्य: (from) all, from sins; मोक्षयिष्यामि will free; मा not; शुच: grieve.

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं, न च मां योऽभ्यसूयति । ६७ ।

Never is this to be spoken by thee to anyone who is without asceticism, nor to one without devotion, nor to one who desireth not to listen, nor yet to him who speaketh evil of Me. (67)

इदम् this; ते of (by) thee; न not; अतपस्काय to (one) without asceticism; न not; अभक्ताय to (one) without devotion; कदाचन at any time; न not; च and; अशुश्रूषवे to (one) not wishing to listen; वाच्यम् to be spoken; न not; च and; माम् Me (Self); य: who; अभ्यसूयति cavils at.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा, मामेवैष्यत्यसंशयः । ६८ ।

He who shall declare this supreme secret among My devotees, having shown the highest devotion for Me, without doubt he shall come to Me. (68)

यः who; इदम् this; परमम् highest; गुह्यम् secret; मद्भक्तेषु = मम भक्तेषु My, among devotees; अभिधास्यति shall declare; भक्तिम् devotion; मयि in (for) Me; पराम् highest; कृत्वा having done; माम् to Me; एव even; एष्यति shall come; असंशयः free from all doubt, doubtless.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता, न च मे तस्मादन्यः प्रियतरो भुवि । ६९ ।

Nor is there any among men who performeth dearer service to Me than he, nor any other shall be more beloved by Me on earth than he. (69)

न not; च and; तस्मात् than he; मनुष्येषु among men; कश्चित् any one; मे of Me; प्रियकृत्तमः most dear doing; भविता will be; न not; च and; मे of Me; तस्मात् than he; अन्यः another; प्रियतरः dearer; भुवि in (on) earth.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः । ७० ।

And he who shall study this sacred dialogue of ours, by him I shall be worshipped with the sacrifice of wisdom. Such is My mind. (70)

अध्येष्यते shall study; च and; यः who; इमम् this; धर्म्यम् sacred; संवादम् dialogue; आवयोः of us (two); ज्ञानयज्ञेन = ज्ञानस्य यज्ञेन of wisdom, by sacrifice; तेन by him; अहम् I; इष्टः worshipped; स्याम् may (shall) be; इति thus; मे My; मतिः opinion.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभान् लोकान् प्राप्नुयात्पुण्यकर्मणाम् । ७१ ॥

The man also who, full of faith, merely heareth it, uncavilling, even he, freed from evil, obtaineth the radiant worlds of the righteous. (71)

श्रद्धावान् full of faith; अनसूयः uncarping; च and; शृणुयात् may hear; अपि also; यः who; नरः man; सः he; अपि also; मुक्तः liberated; शुभान् radiant; लोकान् worlds; प्राप्नुयात् may obtain; पुण्यकर्मणाम् = पुण्यं कर्म येषां तेषाम् meritorious, action, whose, of them.

कच्चिदेतच्छ्रुतं, पार्थ, त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते, धनंजय । ७२ ।

Has this been heard by thee, O son of Pṛthā!, with one-pointed mind? Has thy delusion, caused by unwisdom, been destroyed, O Dhanaṃjaya? (72)

कच्चित् whether; एतत् this; श्रुतम् heard; पार्थ O Pārtha; त्वया by thee; एकाग्रेण (by) one-pointed; चेतसा by mind; कच्चित् whether; अज्ञानसंमोहः = अज्ञानस्य संमोहः of ignorance, delusion; प्रनष्टः destroyed; ते thy; धनंजय O Dhanaṃjaya?

अर्जुन उवाच ।

नष्टो मोहः, स्मृतिर्लब्धा, त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसंदेहः, करिष्ये वचनं तव । ७३ ।

Arjuna said:

Destroyed is my delusion. I have gained knowledge through Thy grace, O Immutable One! I am firm, my doubts have fled. I will do Thy bidding. (73)

नष्टः destroyed; मोहः delusion; स्मृतिः memory; लब्धा obtained; त्वत्प्रसादात् = तव प्रसादात् of thee, by grace; मया by Me; अच्युत O Acyuta; स्थितः firm; अस्मि (I) am; गतसंदेहः = गतः संदेहः यस्य सः gone, doubt, whose, he; करिष्ये (I) will do; वचनम् word; तव Thy.

संजय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् । ७४ ।

Saṃjaya said:

Thus I heard this marvellous dialogue of Vāsudeva and of great-souled Pārtha, causing my hair to stand on end; (74)

इति thus; अहम् I; वासुदेवस्य Vāsudeva; पार्थस्य of Pārtha; च and; महात्मनः of great-souled; संवादम् dialogue; इमम् this; अश्रौषम् heard; अद्भुतम् marvellous; रोमहर्षणम् = रोम्णां हर्षणं यस्मात् तत् of hair, excitement, from which, that.

व्यासप्रसादाच्छ्रुतवानेतद् गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात् साक्षात्कथयतः स्वयम् । ७५ ।

By the favour of Vyāsa I listened to this secret and supreme yoga from the Lord of Yoga, Kṛṣṇa Himself speaking before mine eyes. (75)

व्यासप्रसादात् = व्यासस्य प्रसादात् of Vyāsa, from favour; श्रुतवान् heard; एतत् this; गुह्यम् secret; अहम् I; परम् highest; योगम् yoga; योगेश्वरात् = योगस्य ईश्वरात् of yoga, from Lord; कृष्णात् from Kṛṣṇa; साक्षात् directly; कथयतः (from) the declaring; स्वयम् himself.

राजन्संस्मृत्य संस्मृत्य, संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं, हृष्यामि च मुहुर्मुहुः । ७६ ।

O King!, remembering, remembering, this marvellous and holy dialogue between Keśava and Arjuna, I rejoice again and again. (76)

राजन् O King; संस्मृत्य having remembered; संस्मृत्य having remembered; संवादम् dialogue; इमम् this; अद्भुतम् marvellous; केशवार्जुनयोः = केशवस्य च अर्जुनस्य च of Keśava, and, of Arjuna, and; पुण्यम् holy; हृष्यामि (I) rejoice; च and; मुहुः again; मुहुः again.

तच्च संस्मृत्य संस्मृत्य, रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्, राजन्, हृष्यामि च पुनः पुनः । ७७ ।

Remembering, remembering, also that most marvellous form of Hari, great is my wonder, O king!, and I rejoice, again and again. (77)

तत् that; च and; संस्मृत्य having remembered; संस्मृत्य having remembered; रूपम् form; अत्यद्भुतम् very marvellous; हरेः of Hari; विस्मयः astonishment; मे my; महान् great; राजन् O king; हृष्यामि (I) rejoice; च and; पुनः again; पुनः again.

यत्र योगेश्वरः कृष्णो, यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम । ७८ ।

Wherever is Kṛṣṇa, Yoga's Lord, wherever is Pārtha, the archer, assured are there prosperity, victory, progress and firm righteousness. So I think. (78)

यत्र where; योगेश्वरः Lord of yoga; कृष्णः Kṛṣṇa; यत्र where; पार्थः Pārtha; धनुर्धरः archer; तत्र there; श्रीः prosperity; विजयः victory; भूतिः happiness; ध्रुवा firm; नीतिः policy, righteousness; मतिः opinion; मम my.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-
संवादे संन्यासयोगो नामाष्टादशोऽध्यायः

श्रीकृष्णार्पणमस्तु । शुभं भवतु ।

Thus in the glorious *Upaniṣad-s* of BHAGAVAD GĪTĀ, the science of the ETERNAL, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, eighteenth discourse, entitled:

YOGA OF LIBERATION BY RENUNCIATION

To the Blessed Kṛṣṇa be homage. May there be happiness everywhere.

Thus BHAGAVAD GĪTĀ hath ending.

PEACE BE TO ALL BEINGS

APPENDIX I

The following variations of text and one or two new interpretations are printed as likely to be of use to the student. The different readings were mostly gathered together by my elder brother, now no more, Śrī Govinda Dāsa of Benares from various MSS. and different commentaries. Some of these readings and new interpretations were suggested by Paṇḍit Vṛndāvana Sārasvata of Benares, who passed away in the year 1905 A.D. The interpretations are worthy of attention because of their *prima facie* aptness. This gentleman used to say that he had practically studied only two works in the course of a fairly long life, *Bhagavad Gītā* and the *Yogavāsiṣṭha*; and the kind of study he gave to these may be inferred from the fact that, as he said shortly before his death, he had read *Yogavāsiṣṭha* through one hundred and sixty-five times—and the work consists of sixty-four thousand lines—while *Gītā* was read through too often to be counted. In such case his interpretations are likely to be as notable as any older ones.

	For	Read	Remarks
i.	8. तथैव च	जयद्रथः	Adds the name of one of the principal warriors.
i.	10. बलं भीमाभि-रक्षितम्	धृष्टद्युम्नाभि-रक्षितम्	Dhṛṣṭadyumna was commander-in-chief of the Pāṇḍava army.

FOR	READ	REMARKS
i. 19. व्यनु-	ऽभ्यनु-	The prefix वि has no special significance here, while अभि gives the sense of 'on all sides'.
i. 37. स्वबान्धवान्	सबान्धवान्	The alternative here is scarcely preferable, as it means 'with their relations'; the text, on the other hand, '*our own* relatives,' is stronger.
ii. 26. नेनम्	नैवम्	'Not thus' (shouldst thou grieve, even so).
ii. 35. येषां च त्वम्	तेषां च त्वम्	येषाम्, 'of whom,' requires a तेषाम्, 'of them,' which the current reading does not provide. But if we read तेषाम्, a येषाम् is not needed.

ii. 53. श्रुतिविप्रतिपन्ना Pt. Vṛndāvana interprets this as meaning: श्रुत्या श्रवणेण श्रुतौ श्रुत्यर्थे विशेषेण प्रतिपन्ना ज्ञानवती, 'having, by listening (to my teaching), acquired knowledge of the *true* and particular significance of *Veda*'.

FOR	READ	REMARKS
ii. 62. क्रोध:	लोभ:	This is an emendation suggested by Paṇḍit Vṛndāvana, on the ground that anger does not arise from
ii. 63. क्रोधात्	लोभात्	

For	Read	Remarks
		desire but from defeat of desire, while लोभ, blind craving, is the natural consequence of desire. The emendation has a doubtful value, however, because it is not supported by any manuscripts inspected, and the addition of 'defeat of' is no very serious strain on the interpretation of the verse. We have also to note that the word जायते occurs thrice in this verse, each time with a different prefix, and each prefix has its own special value and significance. उप signifies origination and nearness; सम्, intensity; अभि means 'all around,' 'in the vicinity of'. Anger, jealousy, arises 'in the vicinity of' love by the frustration of that love.
iv. 23. मुक्तस्य	युक्तस्य	The context refers to one who is still striving after deliverance, युक्तस्य,

For	Read	Remarks
		and not to one who has already attained it, मुक्तस्य.
v. 21. यत्सुखम्	यः सुखम्	In view of the following सः, यः is distinctly the better reading grammatically; यत् confuses the prose order and sense, and does not fit in.
vi. 39. एतन्मे	एतं मे	The alternative is correct according to modern grammar, and the other incorrect, because संशय, with which the pronoun is in apposition, is masculine and not neuter.
vii. 3. यततामपि सिद्धानाम्	यततां च सहस्राणाम्	The current reading means 'of the successful strivers'. But if they are successful, no defect, no imperfection, remains; nothing is left for them to strive for further. The suggested reading is much better; it means, 'of thousands of strivers'.
vii. 19. सुदुर्लभः	स दुर्लभः	'He is difficult to find' instead of 'very difficult to find'.

For	Read	Remarks
viii. 7. असंशयम्	असंशयः	The text means 'undoubtedly'; the alternative 'free of doubt thyself'. The text seems to be the stronger reading.
viii. 8. नान्यगामिना	ऽनन्यगामिना	The alternative makes no change of meaning, but is more in accordance with modern grammar.
viii. 20. ऽव्यक्तो व्यक्तात्	व्यक्ताव्यक्तात्	'(More ancient) than both the manifested and the (lower) unmanifested.' *Cf.* xv, 16 and 18. xi, 37.
x. 7. ऽविकम्पेन	ऽविकल्पेन	The alternative means 'abstract, without vikalpa, without alternative, doubt, or lower attraction'. It is more in keeping with the technicality of Yoga.
xi. 28. अभिविज्वलन्ति	अभितो ज्वलन्ति	'Flaming on all sides.' The alternative seems to make better sense. The current text has a superfluous and weak prefix वि.
xi. 41. इदम्	इमम्	The alternative is grammatically correct,

For	Read	Remarks
		as the महिमा which the pronoun qualifies is masculine, not neuter.

xiii. 5. अव्यक्तम् here is interpreted by Pt. Vṛndāvana as meaning Liṅgaśarīra.

For	Read	Remarks
xiv. 1. ज्ञानानाम्	ज्ञानिनाम्	'(The highest knowledge) of the wise' instead of 'of all knowledges'.

xiv. 3.4. In these two śloka-s, current commentaries interpret the word महत् as 'great,' and regard it as qualifying ब्रह्म, Brahma; and further they construe both śloka-s as meaning that 'the great Brahma is the womb and I the depositor of seed'. Pt. Vṛndāvana says the construction should be as follows: 'mahat-tattva is womb and I, Brahma, am seed-giver.' This interpretation is distinctly better and more in keeping with Advaitavedānta as well as Sāṃkhya terminology.

For	Read	Remarks
xiv. 23. अवतिष्ठति	अनुतिष्ठति	'And acts in pursuance.' This gives additional meaning; the other merely repeats the sense of नेङ्गते.
xvii. 23. ब्राह्मणास्तेन	ब्रह्मणा तेन	'By that Brahmā, or by that Brahma.' *Cf.* iv, 32.

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APPENDIX II

NOTES of variants from the current recension, as found in the one accepted and commented on by Abhinava Gupta of Kashmir, had gathered on the margins of my personal copies of the second and third editions. Those of any importance have been printed in foot-notes in appropriate places *supra*. Abhinava Gupta Ācārya lived and died in Śrīnagar sometime in the second half of 10th and first half of 11th century A.D. Years of Saptarṣi era, prevalent in his time in Kashmir, mentioned by himself in three of his works as those in which they were composed, fall within a period of 25 years, corresponding to 990-1014 A.D. "It seems therefore that he began his literary career in 985 A.D. It will, therefore, not be wrong to say that he was born between 950 and 960 A.D."[1]

Abhinava is best known as the author of a large and learned commentary on Bharata's "Nāṭyaśāstra". This latter was published some forty or more years

[1] This information about the life and work of Abhinava Gupta is gathered from a volume of some 450 pp. entitled "Abhinava Gupta, An Historical and Philosophical Study", by Dr. Kanti Chandra Pandey, Lecturer in Saṃskṛt in Lucknow University, (published in 1935 in Chowkhamba Saṃskṛt Series, Banaras). The volume is based on extensive and painstaking research by the author, through travels in several parts of India for securing information concerning the subject of the work and his writings, and also manuscripts of his unpublished works.

ago in 'Kāvyamālā' series, issued by the enterprising proprietor of Nirṇaya Sāgar Press of Bombay. If my memory serves me right, the basis of that edition was a MS. secured by my elder brother, late Śrī Govinda Dās, somewhere in Mysore, during his travels there. Other MSS. were secured by the publishers from other places. Abhinava's commentary thereon, *Abhinava-bhāratī*, began to be published in 'Gaekwad's Oriental Series', in Baroda. Vol. I was published in 1931. Vol II, which was then in press, has also been published, as I have been informed by the Director, Oriental Institute, Baroda. He has also written that Vol. III is almost ready. Dr. G. Srinivasamurti, Director of Adyar Library, has written to me that his Library possesses a MS. of Abhinava's commentary which is complete except for some small part of the last chapter. The work was to be completed in four volumes. Remaining two volumes have not been published yet.

Abhinava is also the greatest and best exponent of the system of philosophy known as Śaivadarśana of Kashmir; also known as Trikadarśana, 'philosophy of triads'. Some works of this school, including a few of Abhinava's, were published in Kashmir Series of Texts and Studies in the second decade of this century (20th A.C.) when Sri J. C. Chatterji was Director of the Archaeological and Research Department, Kashmir State. No doubt the fundamental truths taught are the same as in Advaita Vedānta of *Upaniṣad-s*; but they are often better expressed in more significant words than by Śaṃkarācārya and

subsequent writers on Vedānta. Readers who look into the works published in Kashmir Series above-mentioned will readily realise this. Illustrative verses from them have been quoted in foot-notes in this writer's *Science of Peace*. The Series comprises 85 volumes up-to-date. The largest work is Abhinava's *Tantrāloka*, with commentary by Jayaratha, in 12 volumes.

A list of forty-one works of Abhinava is given by Dr. K. C. Pandey. Ninth in chronological order is *Bhagavadgītārthasaṃgraha*. As said above, foot-notes based on his text and commentary have been printed under corresponding verses in the preceding pages. Some others, of other sorts, it seems desirable to place here:

Ch. 1, verse 41. British Brigadier-General Crozier in his book *A Brass Hat in No Man's Land*, (1930) has written, " He who hopes to wage war without wine and women is living in a Fools' Paradise, for there are no half-measures in war, try how we will ". World War I (1914-1918 A.D.) emphasised over again, on an immense scale, the truth that, during and after wars, sex morals become utterly lax. War *means* murder of men and rape of women and loot of property by soldiers, and all kinds of illicit connections formed between non-combatant men remaining ' at home ' and the women of soldiers ' on the field '. ' War-babies ' were the subject of much heart-searching and brain-worrying to statesmen and legislators of the belligerent countries. A western woman writer has said, "In the Middle Ages, war, pestilence, and disease from excesses and drunkenness

caused a shortage of men. In consequence, swarms of women roamed the highways. And with prostitution went unconventionality in the finer relations". Realisation of such facts, combined with intensity of jealous pride, largely led to the custom of female infanticide and forced *satī* (widow-burning) among kṣattriya tribes in India's middle ages.

To what has been already said in the foot-note on p. 20 *supra* may be added this, *viz.*, that *Mahābhārata* helps us to see—Yudhiṣṭhira says so expressly in Vanaparva, repeatedly—that 'confusion of castes' through lawless sexual relations was already rampant in that time and was one of the causes of the Great War; and Kṛṣṇa's statement in *Gītā*, later on, is that he has incarnated in order to re-establish Dharma by restoring Varṇāśrama Vyavasthā to its primal original basis of congenital temperament and vocational aptitude. This writer's book on *Kṛṣṇa, A Study in the Theory of Avatāras*, expounds the subject fully.

ii. 5. compare कामकामी (ii. 70), कामकामाः (ix. 21), and मोक्षकाङ्क्षिभिः (xvii. 25) which means the same as मोक्षकामैः. धर्मकामाः occurs often in *Mbh.* and other Skt. works.

ii. 17. For full significance of इदं, 'This', in this verse, see this writer's *The Science of Peace.*

ii. 18-21. Compare the saying of Jesus, "And fear not them which kill the body but are not able to kill the soul", (*Bible*, Matthew, 10. 28).

ii. 24. The same thought is repeated in xii. 3.

ii. 28. See viii. 18 also. This thought, "From the Great Deep to the Great Deep he goes" (Tennyson)

has been stated by many writers of many times and climes; *e.g.* a Sūfī poet says,

> Ḍar a'ḍam būḍém w-ākḥir dar a'ḍam kḥwāhémraft;
> Īṅ ṭamāshā-é-jahāṅ rā mufṭ mīṅ bīném mā.
> ' We were in void and will go back to It;
> This drama of the world we see for naught '.

' Muft ' means ' in vain '; also ' for nothing ', *i.e.* ' without payment '; also ' as naught ', ' all is vanity '.

ii. 40. Compare the German philosopher Fichte's statement: " No grain of seed that I sow is lost in the moral world. On the day of the sheaves I shall behold their fruit and weave of it for myself undying wreaths "; quoted on p. 38 of Valeriu Marcu's *Lenin* (Eng. trsln. by E. W. Dickes, pub. 1928, by Victor Gollancz, Ltd., London).

ii. 42. Compare the following by a Christian clergyman of very high standing, " When people begin to take the responsibility for their own moral decisions on their own shoulders, they will begin to be moral. Theology masquerading as divinely revealed religion, has forbidden them that right long enough, and it has thereby produced, quite without anybody intending it, a monstrous amount of ethical impotence, stupid conduct, cruelty, fear, and asinine blundering on the part of human beings who would have done well enough if they had been taught to follow that inner craving for what is just, right, and beautiful which is the common heritage of all of us ": Lindsay, *Comparative Morality*, p. 346. Plato's *Laws*, Bk. V, has some allied ideas

In another work, Lindsay writes: "The medieval Church forbade to laymen, over and over again, the reading of the Vulgate" (Latin translation of *Bible* by Jerome, 383-405 A.D., and authorised by Pope Sixtus V in 1590 A.D.) "Thus arose the fourfold sense of the scripture—literal, moral, allegorical, and anagogic, which enables the reader to draw any meaning he pleases from any portion of Scripture". (वेदा: कामधेनव:; तेषां बहुविधा: अर्था:, आध्यात्मिक:, आधिभौतिक:, आधिदैविक:, ऐतिहासिक:, याज्ञिक:, यौगिक: etc.; 'Vedas are cows-of-plenty; they yield many meanings, as explained in *Nirukta*, spiritual, material, energical, historical, sacrificial, etymological, etc.' See in this connection, Mme. Blavatsky's *The Secret Doctrine*, Index-reference 'Keys to Scripture'). Medieval theologians looked at the "*Bible* as a sort of spiritual law-book, a store-house of divinely communicated knowledge of doctrinal truths and moral conduct . . . Pope Innocent III, reprobated the translation of the scriptures into the vernacular because ordinary laymen, and especially women, had not sufficient intelligence to understand them; and Berthold, Archbishop of Mainz, in his diocesan edict of 1486, asserted that vernaculars were unable to express the profundity of the thoughts contained in the original languages of the Scriptures or in the Latin of the Vulgate . . . While the Pope and his partisans were thus trying to keep the Bible as a sealed book to the public, who did not know Latin and Greek, the confusion of translations made the reading of the Latin and the Greek Bibles a hopeless task, as was pointedly expressed by John Nathin: 'Brother Martin

(Luther), let the Bible alone; read the old teachers; reading the Bible simply breeds unrest': " *History of the Reformation*, Vol. I. Gibbon also writes in ch. xv of his *Roman Empire*: " . . . They asserted that it was impossible that a religion which consisted only of bloody sacrifices and trifling ceremonies, and whose rewards as well as punishments were all of a carnal and temporal nature, could inspire the love of virtue or restrain the impetuosity of passion."

All this means that all priestcraft, and indeed all expertism, are the same everywhere. *Veda-s* are wrapped up in such a thick haze of mystery, veneration, awe, only in order that the *bhrama*, 'mistaken and false prestige', which helps the priest to feed upon the hypnotised devotee, may not be broken up. Compare H. G. Wells' remarks in *Outline of History* on the "recondite" mysteries of law and legal language in the hands of lawyers. *Sandhyābhāṣā*, 'twilight language', riddling rhymes of Nārada of India and Mage Merlin of Britain, mystical rhapsodies of all exalté-s, have much in common; but they have their own great significance also as *facts* in nature. The 'romance' of 'exalté' lovers, while ludicrous to those not in the mood themselves and not benevolently wise, through their own past experience, is yet the source of *new* life. New religions have a similar birth. Passion, emotion, is the steam; the complicated machinery of the engine is the work of knowledge; the higher reason guides the combination of the two.

From the above extracts from Lindsay on one hand, and references to *Nirukta* and *The Secret Doctrine* on

another, readers may infer that there are elements of truth in both views, *viz.*, that much of the claims of ritual efficacy and securing of wonderful results, made for *Veda-s* by priests may be fraud, yet at the same time there *may* be some secrets hidden beneath the words, which secrets are known to adepts only, even as chemical formula, meaningless to laymen, are full of powerful meaning to experts. *The Secret Doctrine* asserts that *Ṛg-Veda*, is the work of high " initiates ".

Shine and shadow, good and evil, esoteric and exoteric, Spirit and Matter, always go together—this seems the simplest, perhaps also the best and final, explanation.

ii. 46. This verse is obscure and capable of different interpretations. Śaṃkarācārya seems to understand it thus: 'To the brāhmaṇa who knows the essential truth, *i.e.*, the Unity of the Universal Supreme Self, there is only as much usefulness in all the Karmakāṇḍa or ritualist portion of *Veda* as there is in a small cistern or tank or reservoir of water to one who finds himself in a place flooded with water!' But Śaṃkarācārya's wording is not quite clear either. The words *udapāna* and *samplutodaka* are the source of difficulty. Following verses, collected from several ancient books, may help the reader to form his own conclusion.

यथोदपाने महति सर्वतः संप्लुतोदके ।
एवं सर्वेषु वेदेषु आत्मानमनुजानतः ।

Mbh., Udyogaparva, Ch. 46

' As in a large reservoir of water full of water (or surging and heaving with water) on all sides, so (is there large

meaning) in all the *Veda-s* to the person who knows the Supreme Self'. This would be in accord with popular Hindu belief and the statement in *The Secret Doctrine* that *Veda* is full of esoteric secrets. But if we read ऽमहति instead of महति—as also would be quite correct, grammatically—then the sense of the verse would be in accord with Śaṃkara's explanation. Thus the verse becomes an illustration of equivocal riddling, *sandhyābhāṣā*.

अथापश्यत् ऋषीन् सर्वान् अंगुष्ठोदरवर्ष्मणः ।
क्लिश्यमानान् मन्दबलान् गोष्पदे संप्लुतोदके ॥

Mbh., Ādiparva, Ch. 31, verse 9

'(Indra) saw all the stumbling (sixty thousand Bālakhilya) *ṛṣi-s*, of little strength, struggling in a cow-hoof-puddle full of (rain) water (*samplutodake*)'.

यथा वप्रे वेगवति सर्वतः संप्लुतोदके ।
नित्यं विचरणाद् बाधः तथा राज्यं प्रमाद्यतः ॥

Mbh., Śāntiparva, Ch. 103, v. 35

'There is as much danger (to a king who is careless) from his kingdom (his own people or hostile kings) as to one who walks on the bank (liable to crumble at any moment) of a fast-flowing river in flood on all sides, *samplutodake*.'

अदृश्यत महाकूपः तृणवीरुत्समाकुलः . . . ।
खमावृत्योदपानस्य कृकलासः स्थितो महान् ॥

Mbh., Anuśāsanaparva, Ch. 105

'They saw a great well (*udapāna*), with grass and shrubs all around its mouth and also fallen in; . . . and

covering the space in it (over the water) sat a huge chameleon'.

कामो मे उदपानं इति । *Chāndogya*, I. x. 4

कामः इच्छातः मम उदकपानं लभ्यते इति ॥

Śāṃkarabhāṣya

'I can find as much water as I wish to drink (*udapāna=udakapāna*)'.

ii. 56. See also vi, 7 and xii. 18-19.

ii. 59. Compare *Bhāgavata*, XI. viii. 20-21.

इन्द्रियाणि जयन्त्याशु निराहारा: मनीषिण: ।
वर्जयित्वा तु रसनं ; तत् निरन्नस्य वर्धते ॥
तावत् जितेन्द्रियो न स्यात् विजितान्येन्द्रिय: पुमान् ।
न जयेत् रसनं यावत् ; जितं सर्वं जिते रसे ॥

'Mind-controllers who avoid (all but minimum) food, conquer the senses quickly, except the sense of taste; that increases (in strength, in the shape of hunger) in one who avoids food. He who has not conquered the tongue is not a sense-conqueror. When the craving for taste (*rasa, i.e.*, the tongue, or hunger) has been conquered, then all has been conquered.

ii. 66-67. These two verses are omitted in the Kashmir recension. With ii. 67 compare *Manu*:

इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।
तेनास्य क्षरति प्रज्ञा, दृते: पादादिवोदकम् ॥ ii. 99

'If even one of all the senses leaks, then by that (hole, the person's self-controlling) reason spills away, as water from the opened foot (or mouth) of a (water-carrying) skin'.

ii. 69. Compare these verses of Maulānā Rūmī, who wrote them more than four thousand years later:

Dar tarīqé ishq bédārī baḍ asṭ;
Bā-kḥuḍ-ī ṭū, lék majnūṅ bé-kḥud ast.
Har ke bédār asṭ, ū ḍar kḥwāb-ṭar;
Hasṭ béḍāri-sh az kḥwāb-ash baṭar.
Har ke ḍar kḥwāb-asṭ, bédārī-sh beh;
Hasṭ gḥaflaṭ a'in hushyarī-sh beh.
Ablahé sayyād-e āṅ sāyah shavaḍ;
Mī ḍawaḍ chanḍāṅ ke bé māyah shavaḍ.

'In the way of Love, to wake is bad.
Thou nursest ego; Love-mad's (is) ego-less.
He who is wakeful, better were asleep;
His wakefulness is worse than sleepingness.
He who is dreaming, better were awake;
(Or—He who's asleep, that is his wisdom true)
Unconsciousness, his high intelligence.
Foolish is he who hunteth this mirage (of sense-objects);
However much he run, naught shall he gain'.

And this saying (hadīs) of Muhammad.

Annāsu niyamin fa ezā mātu inṭabahū.

'Men (in this waking world) are all a-dream;
But when they die, they wake (in other worlds)'.

iii. 9. See iii. 19 also.
iii. 13. See iv. 13 also. And compare these:

अघं स केवलं भुङ्क्ते यः पचत्यात्मकारणात् ।
यज्ञशिष्टाशनं ह्येतत् सतामन्नं विधीयते । *Manu*, iii. 118

मोघमन्नं विन्दते अप्रचेताः, सत्यं ब्रवीमि वध इत् स तस्य ।
नार्यमणं पुष्यति, नो सखायं, केवलाघो भवति केवलादी ।

Ṛg-Veda, Maṇḍala 7

Manu's verse is reproduced in *Gītā* in almost the same words. The *Veda*-mantra puts the very same idea in grander and more sonorous words, and with a small but significant addition: 'The witless one (who eats by and for himself alone) eats fruitless (*i.e.*, unhealthy) food; it is his death—know this as utter truth. (That food) nourishes neither the God within (Aryamā), nor any friend. Therefore he who eateth in solitude eateth but sin'. Of course this is addressed to the householder. Rule for saṃnyāsin-s is different.

iii. 14. Compare the following verse of Maulānā Rūmī:

Abr n-āyaḍ az payé mana'-e zakāt.
W-az zinā ufṭad balā anḍar jehāṭ.

'Where charity is stopped, clouds do not come.
Adultery brings evils on all sides'.

It is universal belief, and is taught in all religions, that our misfortunes, even natural calamities, floods, famines, earthquakes, pestilences, are due to our own sins. The second line expresses the same idea as i. 42 *supra*.

iii. 21. Compare the following verse of *Mbh.*:

राज्ञि धर्मिणि धर्मिष्ठाः, पापे पापपरायणाः ।
राजानमनुवर्तन्ते, यथा राजा तथा प्रजाः ।

'If king is virtuous, people are virtuous; if he is vicious, they are vicious too. People imitate king. As

king, such people '. Many languages have proverbs to same effect.

iii. 23. iv. 11. *infra* repeats the second line. See also ix. 23.

iii. 24-25. Compare the following verse of Rūmī:

Kasé marḍé-ṭamām asṭ, az ṭamāmī
Kunaḍ bā kḥwaja-gī kāré gḥulāmī.

' Rare is the man who, being perfect, braves,
Though master, e'en the lowliest tasks of slaves '.

iii. 26. An alternative rendering of the second line is ' Let him tolerate patiently all actions (of the unenlightened), himself acting only rightly '.

iii. 33. Compare,

कृष्णो भोगी, शुकः त्यागी, जनको राजकार्यकृत् ।
दत्तो वेश्यासुरासक्तः, विष्णुभक्तस्तु नारदः ।
लीला स्वपतिरक्ता च, कर्कटी पिशिताशना ।
इतिहासपुराणानां कर्ता व्यासो महान् ऋषिः ।
ज्ञानमेकं तु सर्वेषां, कर्म तेषां पृथक् पृथक् । *Purāṇa-s*

' Kṛṣṇa was luxury-lover and enjoyer; Śuka, a perfect abstainer, continent and renunciant; Dattātreya, fond of wine and women: Nārada, devotee of Viṣṇu alone; Līlā, devoted to her husband; Karkaṭī, eater of human flesh; Vyāsa, author of *Itihāsa* and *Purāṇa-s*. The Supreme Knowledge of all was one and the same; but their conduct was different according to their different natures '. For the story of Līlā and Karkaṭī, the reader may see this writer's *Mystic Experiences or Tales from Yoga Vāsiṣṭha*.

ii. 34. For full explanation of the content of this verse, the reader may see this writer's *Science of the Self* or *Science of Emotions*.

iv. 11. See also iii. 23 *supra* and ix. 23 *infra*. And compare,

> Hama kas ṭalib-e-Yār anḍ, ché hushyār o ché masṭ.
> Hama jā kḥāna-i-ishq asṭ, che masjiḍ che kanishṭ;
> (Sūfī)

> 'All are a-search for the only Beloved,
> Whether awake and wise or drunk with wine.
> Or Mosque or Temple, each is Home of Him.'

iv. 13. For full commentary on this verse, see this writer's *Science of Social Organisation*, or briefer *Science of the Self*.

iv. 24. *Upaniṣad-s* say;

> ब्रह्मवित् ब्रह्म एव भवति ।

'He who knoweth Brahma becometh Brahma.

Compare also,

> Rab-ras Rab shuḍ; ṭamām Rab rā Rab nīsṭ.
> Har jā Kḥurshéd asṭ, āṅ jā shab nīsṭ.
> Sūfī shud nīst; nīst rā mazhab nīsṭ.
> Bā Yār rasīdah ḍigar maṭlab nīsṭ.

> 'He who has found God has become the Same.
> Where shines the sun, night cannot show its face.
> Sūfī, the knower, has destroyed his self.
> The selfless one has no religion left.
> He who has found the Friend needs nothing Else.'

iv. 25-28. Compare *Manu*, iii. 134,

ज्ञाननिष्ठाः द्विजाः केचित्, तपोनिष्ठाः तथापरे।
तपःस्वाध्यायनिष्ठाः च, कर्मनिष्ठाः सथापरे।

'Some twice-born persons are devoted to knowledge, some to asceticism, some to that as well as study, and others to work'.

iv. 31. See iii. 13 *supra*.

iv. 33. Śaṃkarācārya explains *ātmani* as *Pratyag-ātmani*, the abstract Self (see *Science of Peace*); and *atho* as *api*, 'also'. But that seems to make a difference between Self and Me; which is scarcely satisfactory. A good alternative rendering of *atho Mayi* would be "that is in Me (the I)'.

iv. 36. See ix. 30-31 *infra*. And compare,

Bāz ā, bāz ā, har un-che hasṭī bāz ā,
Gar kāfir o gabr o but-parast-i bāz ā,
Īṅ ḍar-gah-e-Mā ḍar-gah-e-ṅā-umédi nīsṭ,
Sad bār agar ṭaubah shikasṭī bāz ā. (Sūfī).

'Come back, come back, what'er thou art, come back
Or infidel or worshipper of fire,
Or idol or whatever else, come back!
This Home of Mine is no home of despair.
If thou hast broke thy vows a hundred times,
But wilt repent e'en now, thou mayst come in'.

v. 14-15. This has to be reconciled with iii. 27-28 on one hand, and xviii. 61 *infra* on another, by subtle discrimination!

v. 23. An alternative and slightly expanded translation would be: 'He who, even before he quits this

body here, is able to withstand, to resist successfully, the rushes, the surges, of love (lust) and hate, he is the balanced, well-poised, happy man'.

iv. 24. In the language of modern psychoanalysts, such a person would be an 'introvert', but with a far deeper and higher significance.

v. 25. Note the insistence here on active philanthropy as dispensable. He who desires *mokṣa*, liberation, must desire and strive for it not for himself only, but for all others within his reach; see also v. 29 and xii. 4 *infra*.

vi. 1. See iii. 9 and 19 *supra*.

vi. 3. The thought here seems to be that all righteous and duteous 'action', *karma*, is consciously for the deliberate aspirant, unconsciously or less consciously for others, preparation for, and leads to, the final peace; while for the soul which has attained that peace, absence or 'quieting down' of all desire, *śama*, is the cause of steadfastness in that peace. Vijñāna Bhikṣu's *Bhāṣya* on *Brahmasūtra*, III. iv. 8, quotes verses from *Manu* and *Purāṇa-s* illustrative of this. One from *Garuḍa Purāṇa* is in almost the same words as the *Gītā* verse. Thus,

आरुरुक्षुयतीनां च कर्मज्ञाने उदाहृते ।
आरूढयोगवृक्षाणां ज्ञानत्यागौ परौ मतौ ।

'(Righteous) *karma* and *jñāna* (study) are declared to be the means (of achievement) for the soul which desires to climb. For those who have climbed up (to the top of) the tree of *yoga*, *jñāna* and *tyāga*, knowledge and

renunciation (of all desires) are known to be the best (means of steadiness in that high seat).' The word *yogā-rūḍha* is explained in *Gītā* itself in the very next verse, vi. 4, and again in xviii. 9-11. *Gītā* verse vi. 8 also uses the word *yukta* as synonymous for *yogārūḍha*.

कर्मभावात्मिका ह्येका, ब्रह्मभावात्मिकापरा ।
उभयात्मिका तथैवान्या, त्रिविधा भावभावना ।
सनन्दनादयो ब्रह्मभावभावनया युताः ।
कर्मभावनया चान्ये, देवाद्याः स्थावराः चराः ।

Viṣṇu Purāṇa

'(Mind-states,) consciousnesses, are of three sorts: the active, the Brahma-filled, the mixed of both. Sanandana etc., have the Brahma-consciousness (they see the One Supreme everywhere); gods, and other moving and unmoving living beings have the active one'. *Manu*, xii. 88-91, expounds the same idea more plainly; see this writer's *Science of Social Organisation or the Laws of Manu*, vol. I, p. 77, for translation as well as text. *Yogasūtra*, ii. 1 is to the same effect as the *Gāruḍa Purāṇa* verse:

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।

'Ascetic practices, study of sacred scriptures, self-surrender to and utmost faith in Īśvara (the God within or some one personal god, *e.g.*, the Ruler of our Solar system)—this is active *Yoga*'. Compare also this,

Shauq jab tak hai pas-e-pardah jamāl-e-yār hai.
Hat gayā pardah to phir dīdār hī dīdār hai. (Sūfī)

'While there's a screen between seer and seen
There is desire to see. When lifts the screen
Vision alone remains; nor seer nor seen'.

vi. 5. Compare,

अत्ता हि अत्तनो नाथो; को हि नाथो परो सिया।
अत्तना हि सुदन्तेन नाथं लभति दुल्लभम्।

Dhammapada

'The Self is the Lord-Protector of the self. Who else can be such? The well-controlled, well-disciplined self is the best such, and very difficult to secure'. See also ii. 56-57 and xii. 18.

vi. 24. Explication of संकल्पप्रभवान् is संकल्पात् from imagination or ideation; प्रभव: birth; येषाम् of whom.

vi. 25. 'Let him think of nothing' may be understood simply as 'let him make his mind empty of all thought', a very restful condition, next to deep slumber. Or it may be interpreted more metaphysically as (आत्मा) किंचित् न, *i.e.*, अहं-एतत्-न; for full explanation of which the reader may see *The Science of Peace*. In *Bhāgavata*, XI. xiv, 32-46, also, Kṛṣṇa gives the same advice to Uddhava re. meditation, in the very same words, न किंचिद् अपि चिन्तयेत्; अपि=इति. Those verses 32-46 are indeed the best commentary available on the *Gītā* verse. Their substance is: 'seating himself in an easy and steady posture, placing hands in lap, directing gaze to front (or root) of nose, let him clear the breath-passage by inspiration, holding in, and expiration, also by the reverse process, by slow practice, having conquered senses.

Let him raise (*i.e.* imagine) within his heart the sound of Praṇava, Om (Aum) rising upwards like a sweet bell-sound, continuous, unbroken, like a fine thread; let him do so along with the breath-regulation, and let him merge all other sounds in it (*i.e.*, ignore all other sounds). If he does this regularly three times a day, *i.e.*, morning, noon, and evening, during *sandhyā*, and ten times the breathing-in-and-out process at each sitting, he will conquer breath (*i.e.*, will have established the habit of long, slow, deep breathing always). Then let him image My most beautiful form in his heart, seated amidst the Sun; . . . and gradually dropping out the lower limbs, concentrate on face only; finally let him drop that also and think of Me as No-Thing, and of his self as identical with Me My-Self'. The whole of this Skandha xi indeed is one of the finest compendia of Vedānta, and perhaps the best commentary on *Gītā*. Other verses of *Gītā* add teachings as to fit place, time, apparatus, etc. for successful *Yoga* practice.

vi. 27. See v. 24, xiv. 26, xviii. 53, 54. An expanded rendering would be: 'The yogin who, ever steadying and balancing his self, thus constantly, diligently, directs, turns, joins that self to the Self (*i.e.*, bears that Self always in mind), he becomes free of stain, sin, impurity, and with ease achieves and enjoys the Infinite Bliss of the Embrace of the Eternal'.

vi. 29. *Samadarśanaḥ*, 'equal-seeing', means 'seeing the same law', 'the law of sameness', 'law of analogy', 'as in one so in all', 'as here so everywhere', 'as once so everywhen', working always.

vi. 31. For paralled passages from scriptures of other religions, see *The Essential Unity of All Religions*, pp. 144-149, (3rd edn.). *Quran*, II. 152, God says: 'Therefore remember Me and I will remember you'.

vi. 32. See ii. 38, 56; xii. 18; xiv. 24 also.

vii. 3. Compare the Biblical sayings: 'Strait is the gate that leadeth unto life and few there be that find it', and 'Few are chosen though many come'.

vii. 7. मत्त: = अहम: = अहम्, परतरं = अन्यत् = एतत्, न; अहं-एतत्-न. See also ix. 13, 22 *infra*; and *Bhāgavata* XI. xiii. 24,

अहम् एव, न मत्तो अन्यत्, इति बुध्यध्व अञ्जसा ।

For explanation, see *The Science of Peace*, 3rd edn.

viii. 13. Chs. xiv and xviii are explication of this verse.

vii. 16. It is possible to link the four in a chain; pain starts enquiry for means of cure in general, thence search for the special means, finally gain of the sought for knowledge and thence surcease of pain. The famous 'four noble truths' of Buddhism and of *Yogasūtra Bhāṣya* as well as *Āyurveda* are the same.

vii. 23. See ix. 25 and xvii. 4 *infra*.

vii. 27. Compare *dvaṃdvair vimuktāḥ* in xv. 5 *infra*. *Rāgadveṣa* is much more frequently met with in Skt. works than *icchādveṣa*; also *kāmakrodha* which occurs in *Gītā* also in v. 23, v. 26, and xvi. 12. In *Yogasūtra* and also *Vaiśeṣikasūtra* we have 'From pleasure arises *rāga*, attachment, love, and from pain *dveṣa*, detachment, hate.'

vii. 30. See vii. 13 *infra*.

viii. 5-7. See *The Mahatma Letters* for comment. Also *Manu*, Ch. xii. 38-51, which describe various types of living beings into which the nine divisions, three each, of *sāttvika, rājasa,* and *tāmasa* humans are born, according to their last desires and thoughts at time of death. The rule for sleep is the same; since sleep is a daily death. Thoughts and passions and affairs that are foremost in a person's mind throughout the day and at the time he falls a sleep—these fashion his dreams and his next day's activities also largely. Hence injunction to go to bed with some high and holy thought and prayer to one's highest conception of Deity, and to perform *sandhyā* regularly mornings and evenings. For Sūfī verses to same effect see pp. 318-319 of *The Essential Unity of All Religions*, 3rd edn., see also ix. 34 and xviii. 65 *infra* for same thought.

viii. 18. See ii. 28 *supra*.

vii. 20-22. See xv. 16-18 *infra*.

viii. 24. See *The Secret Doctrine*, I. 190 (Adyar edn.) for some statements which may help to understand this.

ix. 13. मां = अहम्; अनन्य-मनसः = अहम्-एतत्-न इति बुद्धिं आस्थाय. 'They who contemplate Me excluding All-Else, *i.e.*, as I-This-Not'.

ix. 16. 'I' here is obviously '*the* I', 'the Supreme Universal Self'.

ix. 17-18. See xiii. 22. All relations that are possible between God and Nature or World-Process, Spirit and Matter, Creator and Creature or Creation, as indicated

by the seven declensional terminations in Skt. grammar, corresponding to prepositions, etc. in other languages, are to be found in these two verses.

ix. 22. See note on ix. 13 *supra* re. अनन्य.

ix. 23. See iii. 23 and iv. 11 *supra*.

ix. 27. For similar injunctions in scriptures of other religions, see pp. 495-496 of *The Essential Unity of All Religions*, 3rd edn. The verse indicates an intermediate stage; the final is "The Universe grows I"; वासुदेवः सर्वं इति, vii. 19 *supra*.

ix. 29. Compare this fine poetical conceit,

> Ū dar dil-e-man ast, wa dil-e-man, ba dast-e-Ū;
> Chūṇ āīnah badast-e-man, wa mandar āīnah. (Sūfī).

> 'He is within my heart, and my heart in His hand;
> As in my hand this looking glass, and I in it.'

ix. 30, 31. "They who love much, much shall be forgiven them," (*Bible*). See also iv. 36. प्रतिजानीहि, 'know thou', in 31, may also be interpreted as: 'thou mayst declare and promise unto all, as from Me and on My behalf that . . .'.

ix. 34. See xviii. 65 which repeats the first line word for word.

x. 20. Second line is repeated in verse 32 of this same chapter.

x. 39. See vii. 10 *supra*.

x. 42. See vii. 12 *supra*.

xii. 3. See ii. 24-25 *supra*, in which *sthāṇu* is equivalent to *kūṭastha* here. See also viii. 20-22 *supra*.

xii. 4. See v. 25 *supra*.

xii. 5. To foot-note on this, following may be added. Even the *Jīvanmukta* soul, which has realised its identity with the Supreme Soul, must, so long as its body lasts, continue to need some aliment, some nourishment, some occupation, some joy, some *Ānanda*, for that body. And joy is result and also promoter of love, *i.e. bhakti*, cause and effect both, by action and reaction. Kṛṣṇa Dvaipāyana Vyāsa or Veda Vyāsa, after editing *Veda* and sub-dividing it into four *Veda-s*, and also editing seventeen *Purāṇa-s* and also perhaps eighteen *Upapurāṇa-s*, composing *Brahmasūtras* (which seem to be lost, those current being the work of Bādarāyaṇa Vyāsa) and *Mahābhārata*, still felt lack, dissatisfaction, dryness of soul. This was relieved only when, advised by Nārada, he aroused, cultivated, and expressed the *bhakti*-emotional side of his nature by composing *Bhāgavata*, the eighteenth *Purāṇa*, and taught it to his son Śuka, who, tradition says, became a greater *bhakta* of Viṣṇu-Nārāyaṇa-Kṛṣṇa and also a greater *jñānī*, if possible, than his father.

xii. 6. For metaphysical meaning of *an-anya*, see notes above.

xii. 8. Compare,

> Rau, ze khud gum shau, wesāl īn ast o bas.
> Gum shudan gum kun, kamāl īn ast o bas.
>
> 'Go, from thy self be lost; this is to find.
> Then lose all losing; perfectness is this'.

xii. 9-12. Compare this from *Fusūs-i-Luqmāniyah* or 'Sayings of Luqmān (Aesop)'.

An ta'budu Rabbekā kaannakā tarahu fa
In lam takun taraku fa innahu.
'Pray to your God as if you Him behold;
But if you cannot do this, then you should
Pray to Him as if He beheld you well.'

xii. 12. There is an apparent inconsistency between verses 11 and 12. In the former, 'renunciation of the fruits of action' is put as easiest, lowest, first step; in the latter as last and highest. Solution is: extremes meet. Simplest is deepest. We end where we begin—but on a higher level. 'Ye must become as little children, ye must be born again, before ye can enter the kingdom of Heaven'—children, twice-born, regenerate, but with all the wisdom of mature experience added; children in heart, very ancient in head, as *Yogasūtra* says, 'supreme knowledge is consequence of, or indeed identical with supreme *vairāgya*, desirelessness and therefore selflessness.' It is not difficult to say with the lips, or even to vaguely feel: 'I do not want any return for what I am doing.' It is very difficult to *realise* the full significance of saying so, and *then* saying it. Many incipient *sādhu-s*, *faqīr-s*, hermits, say: 'Rāmji does every thing', 'Allāh does every thing', 'What power have I to do any thing'. The full significance of it is realised only after great travail of mind and much experience of sorrow, whereby the lower individualistic self is crushed out and true humility is learnt, which is the crowning virtue, and brings with it the Infinite Greatness and Pride of Identity with the Universal all! See *Gītā*, iii. 27 and xviii. 61.

xii. 18. See ii. 56-57 and vi. 7 *supra*.

xii. 19. See xiv. 24 *infra*.

xiii. 4. Śaṃkarācārya explains *Brahmasūtrapadaiḥ* as 'by words suggestive of, indicative of, Brahma'; *sūcanāt sūtram*, 'that which suggests is *sūtra*'. But the plain meaning of the word is 'by the words of *Brahmasūtras*', the series of aphorisms known by that name, composed by Kṛṣṇa Dvaipāyana Vyāsa. Vyāsa was senior contemporary and much honoured friend of Kṛṣṇa, and recognised in him an incarnation of Deity and was therefore deeply devoted to him. He composed *Bhāgavata* to enshrine that devotion, and in the opening chapters of that *Purāṇa* writes how Nārada refers to the *Brahmasūtras* composed by him. (See note on xii. 5 above). As said before, *Gītā* refers to historical facts, and there is no sufficient reason why Kṛṣṇa should not refer to the work which was composed by Arjuna's grandfather (Vyāsa) himself, and for the special purpose of expounding that same high philosophy which Kṛṣṇa is trying to explain to him in brief. *Sūtra* means 'thread', ordinarily; and aphorisms are so called, conventionally, because they 'thread together', (also *sūcayanti*, 'indicate') as a table of contents of a book, all the main topics and ideas of the subject dealt with.

xiii. 7. See xvi. 1-3 *infra*. *Ārjava*, *ṛju-tā*, etymologically means 'straight-ness'; *ṛju*, 'straight'; metaphorically, it has come to mean 'straight-forwardness, un-crookedness, simpleness, artlessness, guilelessness', also 'gentleness' which often goes with 'simpleness' in the young.

xiii. 25. *Bhāgavata*, XI. xx. 6-8, describes, in three luminous verses, qualifications of three kinds of aspirants for whom *jñāna-mārga*, *bhakti-mārga*, and *karma-mārga* respectively, are most suited. Those verses are quoted in full and translated on page 395 of *The Essential Unity of All Religions* (3rd. edn.). It may be said, in a way, that first six chapters, especially second, expound 'path of knowledge', second six 'path of devotion', last six 'path of works'; but last chapter sums up all three also. So, chapter seven may be said to form a table of contents for those which follow.

xiv. 5. To foot-note on this, *supra*, may be added: 'Generally, *sattva* is cause or principle of *jñāna*, cognition, *rajas* of *karma*, action, *tamas* of *icchā*, desire, whence *moha*, infatuation. This idea is expressed in verse 9 of this same chapter; only *sukha*, joy, replaces *jñāna*.

xiv. 24-25. See ii. 38, 56; vi. 32; xii. 18-19 *supra*.

xv. 1. *Aśvattha* is, strictly, *pīpal*, one of the four varieties of giant fig-trees of India; and very rarely is one found which 'has roots above and branches below'. That description applies almost exclusively to the banyan or *vaṭa*. Trees of that species are to be found here and there in India which are really more than two thousand years old, and each with its scores of trunks and hundreds of branches, all inter-connected, covers several acres. The verse obviously embodies an allegory, as indicated in foot-note on p. 263 *supra*. Etymologically,

आशु वहन्ति विषयान् बुद्धिं प्रति इति अश्वाः इन्द्रियाणि ; तानि तिष्ठन्ति यस्मिन् सः अश्वत्थः ।

'Those which quickly bear objects of sense to the cognising mind are *aśvā-s*, organs of sense; and that in which they are seated, to which they are attached, is *aśvattha*, cerebro-spinal nervous system', which has its roots above in brain, and branches stretching downwards all over body and limbs. Its *parṇa-s*, 'leaves', are sciences, bodies of knowledge, relating to countless objects of sense. 'He who knows it, this tree of the instruments of knowledge, he knows the real meaning of *Veda* ', he knows the occult science hidden in it. A verse of *Ṛg Veda* says,

ऋचो अक्षरे परमे व्योमन्, यस्मिन् देवाः अधि विश्वे निषेदुः ।
यः तन्न वेद किं ऋचा करिष्यति ? य इद् विदुः तत् ते इमे समासते ।

'*Ṛk-s*, verses, (nerve-centres) are in the highest and undecaying *vyoma*, sky, (skull-space); in which ere *viśve devāḥ*, all gods (centres which receive communications from sense-organs and send out orders to motor-organs). He who does not know this, (*i.e.*, the secrets of the nervous system), what can he do with *Ṛk-s*? They who really know it, they are the holy ones that sit on high'.

xv. 6. See also verse 12 *infra*. 'Sun, moon, fire' also mean in mystic technology, '*Svaḥ*' or heaven, or god-world, '*bhuvaḥ*' or *pitṛ*-world, *bhūḥ*, earth or human-world; also, *kāraṇa* or causal, *sūkṣma* or subtle or astral, *sthūla* or dense or physical; also *suṣupti* or slumber, *svapna* or dream, *jāgrat* or wakeful states.

xv. 20. The meaning of *śāstra* given here is worthy of particular note.

xvi. 1-3. See xiii. 7-11 *supra*.

xvi. 17. Compare *Bible*,

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him": St. John, viii. 44.

xvi. 10. See verse 17 *infra*.

xvi. 17. See verse 10 *supra*.

xvii. 2, 3. See note above on viii, 5-7. The idea that 'Man is what his faith, *i.e.*, the object of his faith is', is well expressed in the following lines of English poets.

> Whatsoe'er thou lovest, that become thou must—
> God if thou love God, dust if thou love dust,
> If thou dwellest on the lowest,
> Then the lowest must thou be;
> Fix thy thought upon the highest,
> And the Highest thou shalt be.

xvii. 4. See ix. 25 *supra*.

xvii. 5-6. Gibbon, in his *Roman Empire*, Ch. xxxvii, describes such austerities practised by early Christian monks.

xvii. 8-10. These three verses contain the quintessence of the whole science and art of dietetics.

xvii. 15. 'Study of scriptures' is included in 'austerity of speech' because it involves oral recitations and repetitions for memorising, questions to teachers for explanation of difficult phrases and solutions of doubts, and also discussions with fellow-students. An expanded rendering would be: 'The speech that does not cause unpleasant agitation, annoyance, repulsion, to the hearer;

that is true (*satyam*, True), pleasant (*priyam*, Beautiful), and beneficial or profitable to the listener (*hitam*, Good), and the study of Scriptures that promotes introspective All-Self-reaching consciousness—this is austerity of speech.', It should be borne in mind however that 'duty differs with circumstances'; it is often necessary, and is required by duty, to warn, to rebuke, to threaten, to sentence to punishment, to pronounce sentence of even death; but the *heart* of the utterer should always be benevolent, and his desire should always be the good of the hearer.

xvii. 16. Tranquillity, placidity, *prasāda*, of mind; gentleness, pleasantness, as of *soma*, moon, *saumyatva*; *mauna*, *muneḥ bhāva*, state of *muni*, thoughtful contemplator of the Supreme, therefore, ordinarily, restraint of tongue, reserve due to awareness of consequences, also well-weighed and measured speech, also complete silence for fixed periods, for ascetic purposes such as strengthening of will and promotion of introspection; general control of self, *i.e.*, of all sensor and motor organs; and purity of emotional mood, feeling, and related thought—this is austerity of mind. The 'fixed periods' must not be very long; it has been found that a person took a vow of silence for twelve years; when he tried to speak at the end of that period, he was unable to; his tongue had become atrophied and he had lost the faculty of speech altogether and for ever. Surgeons tried their best, but failed to help him. *Yogasūtra-bhāṣya*, ii. 33, distinguishes two kinds of *mauna*, (1) *kāṣṭha-mauna*, 'silence like that of a block of

wood', in which the ascetic does not disclose his mind by even signs or writing, etc., (2) *ākāra-mauna*, 'face-silence', in which he avoids only oral speech.

xvii. 73. In second line *Brahmaṇā*, 'by Brahmā', seems to be a better reading than *brāhmāṇāḥ*. See iii. 10 *sūpra*.

xvii. 1. Kṛṣṇa won the title of Keśiniṣūdana, 'destroyer of Keśin', because, in the days of his boyhood in Vṛndāvana, he killed a *rākṣasa* named Keśin, 'hairy one', who roamed about in the woods adjoining that town in the form of a mad wild horse and frightened and hurt cowherds and their cattle. The story is given in full in *Bhāgavata*, which has idealised greatly the whole wonderful life of that superman and superhero and made him altogether divine. In that spirit, it has turned a mad wild horse into a monstrous *rākṣasa*.

It is worthy of particular note that chapter xxiii of Sabhāparva of *Mbh.* (Kumbhakonam edn.) gives a very prosaic and rationlistic account of Kṛṣṇa's birth and early life. Briefly: 'Vāsudeva secretly sent over new-born Kṛṣṇa to *some* cowherd, and *purchased* a new-born girl baby from *some other* cowherd and handed it over to Kaṃsa to kill . . . Kṛṣṇa grew up among the cowherds whom Kaṃsa continually oppressed and harassed for ever increasing taxes in cash and kind. Because of Kṛṣṇa's precocious prowess and splendid intelligence and organising capacity, the cowherds gathered round him in great numbers as their nature-made leader. Raising a strong force of them, he, with his elder brother Balarāma of mighty thews and sinews, attacked and

slew Kaṃsa and reinstated Ugrasena, Kaṃsa's deposed father on the throne of Mathurā.'

xviii. 5. See iii. 9 *supra*.

xviii. 9. See verse 23 *infra* and iii. 19 and vi. 1 *supra*.

xviii. 14. Śaṃkara translates *adhiṣṭhāna* as *śarīra*, 'body'; but Lokamānya Bāl Gangādhar Tilak—great scholar and mathematician and also great patriot and great sufferer in the struggle for the political freedom of India from subjection to Britain, in his splendid Introduction to *Gītā* and translation of it with commentary in Marāthī—has translated the word as *sthāna*, 'place', 'locus' (everywhere and everywhen, present 'space'). In iii. 40 *supra*, senses, (lower) mind, and reason (higher, mind) are said to be *adhiṣṭhāna*, seat, locus, of the Self. Apte's Skt.-Eng. Dictionary gives eight meanings, all allied with 'locus'. Bhīmācārya's *Nyāya Kośa* contents itself with only two of these. In view of iii. 40, Śaṃkara's interpretation seems perhaps nearer the mark. Tilak's work, *Gītā Rahasya*, translated into several provincial tongues of India, and English also, is a splendid work, combining wide and deep ancient Indian as well as modern western learning, and in one vital respect is, to some minds at least, including this writer's, a truer interpretation of *Gītā* than Śaṃkara's. The latter, by repeated forced interpretations of verses here and there, makes out that Kṛṣṇa teaches only *abandonment of all action* and practice of only renunciation of the world, *saṃnyāsa*. Tilak insists on the plain meaning of dozens of texts of it which counsel Arjuna to perform the righteous and duteous *action* of *fighting* against sinful

aggressors. Arjuna wanted *not* to fight, wanted to shirk his plain duty. Kṛṣṇa taught him, by the whole *Gītā*, to fight, and not to not-fight. *Saṃnyāsa* is all right for the fourth and last stage of life, not for the second, and especially not for a kṣattriya. Of all the commentaries and translations of *Gītā*, Skt., Hindi, English, that I have had the opportunity of reading, not excluding Śaṃkara's, Rāmānuja's, and Madhusūdana Sarasvati's (which particularly brings to light parallels between *Gītā*-texts and *Yogasūtras*), Lokamānya Tilak's seems to me to be the best and truest. No doubt, Sir Edwin Arnold's verse-translation, *The Song Celestial*, is the most poetical and most beautiful, while it catches the spirit and real meaning also of the original correctly and fully.

xviii. 20. See also verse 30 *infra*.

xviii. 23. See verse 9 *supra*.

xviii. 37-39. See xvii. 8-10. Food supplies very good illustrations of these. It requires an effort of will, and is indeed painful, to avoid rich viands, or to leave off even light edibles before repletion; but the result is easy digestion, pleasant cheerfulness, clear and alert brain, ability to do work. Hot drinks, particularly alcoholic ones, are pleasant at first, but painful in result, and greatly so if indulged in in excess. Heavy meals, even when quality is good, much more when bad, cause lethargic drowsiness and disinclination from work; witness gorged pythons and boas.

xviii. 41-45 and 47-48. These are explanations of first line of iv. 13. See *f.n.* to it. For full commentary

on *svabhāvaprabhavaiḥ guṇaiḥ*, *svabhāvaja*, *svakarma*, *svadharma*, *sahajam karma*, see this writer's *Science of Social Organisation* in 3 vols., or *Science of the Self*, or Skt. *Mānava Dharma Sāraḥ*. Briefly, as Śaṃkara also says, *guṇas* are *sattva*, *rajas*, *tamas*; and as a person is born with one or another of these predominant, *such* is his right and duty in life; in other words *karmaṇā varṇaḥ*, i.e. *varṇa* is made by bread-winning occupation in accord with congenital vocational temperament; *not* by mere birth, but by worth.

xviii. 61. See iii. 27-28 and v. 14-15 *supra*, and note above on latter. v. 14-15 is true from the individual, empirical, finite view-point, *vyaṣṭi-buddhi* or *vyavahāra-dṛṣṭi*: xviii. 61, from the universal, transcendental, infinite view-point, *samaṣṭi-buddhi* or *paramārtha-dṛṣṭi*. Also, Īśvara may be understood, not as Paramātmā or Brahma, but as Māyāśabala Pratyagātmā, Self wrapped in the 'garment of Nature,' *Prakṛti-upādhi-upahita*; then contradiction of *Prakṛteḥ kriyamāṇāni* of iii. 27 disappears. Also, since *sarva-bhūtānām*, 'all beings' include all pairs of opposites, sinners as well as saints, etc., these opposites cancel each other; emptiness remains, 'no-thing', 'none'; so Īśvara whirls round 'none', 'no-thing'; 'wheeling worlds' are all Illusion.

xviii. 62. See ii. 70-71; iv. 39; v. 12, 29; vi. 15; ix. 3.

xviii. 63-64. See ix. 1; xi. 1; xv. 20; and verses 68 and 75 *infra*.

xviii. 65. See ix. 34 *supra*.

xviii. 66. Compare: "I, even I, am he that blotteth out thy transgressions for Mine own sake and will not remember thy sins" (*Bible*, Isaiah, ch. 4); and "Come unto Me all ye that are weary and heavy-laden, and I will give you rest" (*Bible*, Jesus). A metaphysical interpretation of the verse would be:

सर्वान् अध्यारोपितान् अहम: इतरान् = अन्यान् = अन् अहम: = एतद: = इमानि = दृश्यानि, परिमितानि, अपवद्य, निरस्य, निषिध्य, माम् एकं = अनेकेभ्य: इतरं, अहम्-एतत्-न-इति-रूपिणं संविन्मयं अहमं = परमात्मानं शरणं व्रज ।

'Having cast off all false sense of identity with any things or natures, *dharma-s*, other than Self, take refuge in the consciousness I-This-Not; such consciousness of identity with the Supreme Self will free thee from all sins, *i.e.*, bonds.'

xviii. 78. This may be explained in other words thus:

योगो नामात्मनो ज्ञानं, कर्मण्यो हि धनुर्धरः ।
श्रीः जयो भूतिनीती च यत्रोभे ज्ञानकर्मणी ।

'Yoga is knowledge of the Supreme Self,
And archer stands for Active Energy;
Where Righteous Deed doth follow Wisdom, there
All splendid affluence, and victory
Triumphing over sins, and Lawfulness
And all Prosperity shall ever be'.

काले वर्षतु पर्जन्यः, पृथिवी सस्यशालिनी ।
देशोऽयं क्षोभरहितः, प्रजाः सन्तु च निर्भयाः ।

सर्वस्तरतु दुर्गाणि, सर्वो भद्राणि पश्यतु ।
सर्वः सद्बुद्धिमाप्नोतु, सर्वः सर्वत्र नन्दतु ।

ॐ

'May Heaven give rain to Earth always in time;
May Earth rejoice in crops luxuriant;
No trouble fall on our Motherland;
May our people from all fear be free!
May all cross safe through all the ills of life,
May all behold the face of happy days,
May all achieve the Righteous will and wisdom,
May all rejoice ever and everywhere'.

AUM

WORD INDEX

25